

Daimler-Benz. As we can see, the structure of society embraced almost all spheres of human activity. All areas of knowledge were subordinated to one idea, which was rooted in mystical and occult theories of the darkest kind. As S. Zubkov writes, "the history of this organization began in 1933. This was the year that the Nazi Party won the Reichstag elections and Hitler was elected as the new Chancellor. By this time, the SS was not yet a large organization, but it had already fully developed as

independent strength.

Its origins were Professor Hermann Wirth, who published *The Origin of Humanity* in 1928, which clearly contained references to the works of the New Templar occultists and Guido von List. In his opinion, at the dawn of civilization, there were only two races. Northern, or Nordic, was distinguished by increased spirituality, while

as the southern, Gondwanan, was entirely dominated by low-lying instincts. Modern humanity is a mixture of these two primordial races and their respective qualities. The nationalist background of the theory was immediately guessed: the inhabitants of the north were Aryans, and the southern peoples were Jews, Slavs, Africans and others inferior from the point of view of the Nazis. From the very beginning of time, they were separated, as they lived on two continents that did not communicate by land: Arctogea and Gondwana.

Interestingly, Wirth claimed that the blood types that are now mixed did not previously mix, since the Aryans had the first, and the representatives of the "lower race" had the third. Although purely statistically there are more people with the first blood group among the population of the African continent.

As a result of the fall of a meteorite, a wave of earthquakes swept across Arctogea, splitting it in two. One fragment was covered with ice and sank into the waters of the ocean, while the other "moored" to the more extensive Gondwana and became the European plain.

The first wave of Aryans from the freezing continent passed through all of Asia and settled in India, China and Japan. Due to the fact that they mixed with the local population, as well as under the influence of solar radiation, their external signs have changed. As a result of mutations, two new blood groups were formed - the second and fourth, most characteristic, according to Wirth's research, of gypsies, Ukrainians and Hungarians.

In 1933, the scientist organized an exhibition of exhibits that he had collected during his travels in Palestine, the Alps, the Pyrenees and Tibet. These were samples of runic writings, as well as magical signs and objects. The exhibition was called "Heritage of Ancestors", or "Ahnenerbe". Walter Darre,

having visited her, advised the SS chief to visit her. The visibility of the findings was so impressive that Himmler, when he came to inspect it, was simply amazed. He offered Virtu cooperation. Thus, at first a small organization was born, which it was decided to call "Ahnenerbe". Wirth continued his work on deciphering the runic symbols. He soon came to the conclusion that

the Bible was a later retelling of the knowledge of Nordic mankind. It was from them that the inhabitants of Israel learned everything they could, and then destroyed the original sources.

He summarized this and his similar positions in the book "Palestine Bukh", which was never published. Its only copy, found in the archives of the Institute of Ancestral Heritage, mysteriously disappeared in the 1950s. 66

It is believed that this is the work of the Israeli special service Mossad.

The tasks of the newly-minted organization were to study the traditions of the past of the Aryan race. But, besides this, a wide range of issues was developed there: from reading and analyzing ancient manuscripts to creating the most advanced types of weapons that combine the principles of science and magic.

Soon Himmler included "Ahnenerbe" in the structure of the SS. This gave the members of this society broader powers, in particular, to conduct experiments on concentration camp prisoners. After the Anenerbe

finally integrated with the Black Order in 1942 and firmly took the place of its occult department, the "legacy of the ancestors" underwent strong changes. Wirth was dismissed and replaced by Wolfram Sievers, the undisputed leader of the organization until it ceased to exist in 1945.

Fundamental reform was necessary, but it did not shake the basic principles on which the Anenerbe was created.

The result was a rather strange monster that combined meticulousness of scientific works with a flight of imagination of occult mysticism.

The first stage of Anenerbe's activity can be called accumulative rather conditionally. It is marked by numerous expeditions to Tibet and other distant corners where Aryan cultures were once thought to exist. Their result was a collection of a huge amount of facts, the processing and comparison of which gave practical results.

Thus, a magical theory of mass control was developed. Effect achieved by many imperceptible factors added together.

Here are just a few of them: the gathering of a large number of people in one place, the voice of the leader, the repetition of mantrically composed phrases, and the performance of periodic gestures, which are magical passes. With the transition of the

Third Reich to active hostilities against Russia, the need for research aimed at improving the qualities of attack and defense increased. And here it was not without "Ahnenerbe". Moreover, the work

was carried out both in the field of military technology and in the field of medicine. From the side of science, the development of the

"Weapons of Retribution" fell into the circle of interests of "Ahnenerbe", first of all. It was assumed that this should be the first atomic bomb, but no traces of such experiments were found.

It was possible to establish that the Ahnenerbe society was associated with the V-project, the initial stage of which was the creation of powerful missiles. According to certain information, joint research with the "ancestral legacy" resulted in the creation of flying saucers. But this will be discussed in a separate

chapter.

The leading specialist of the Ahnenerbe in medicine was SS Sturmbannführer Dr. Hirt. The peculiarity of this man was that for his experiments he spared neither himself nor his employees. Even before joining the SS, he was looking for an antidote for mustard gas, a deadly gas first used by the Germans during the First World War.

So, did he conduct experiments not only on specially designed animals, but also on employees of his own laboratory? As a result of the experiment, in which Hirt himself participated, he received severe poisoning and ended up in the hospital for several months. After he became a member of the Ahnenerbe, he was allowed

conduct experiments on concentration camp prisoners.

As a result of his inhuman acts, many prisoners went blind and died. Hirt maintained friendly relations with the Belsen concentration camp commandant, who supplied him with human material.

Notorious are other studies in the field of medicine undertaken by Sigmund Rascher at Dachau. In particular, he conducted

experiments with frostbite and found that if a person is kept in the cold for a long time, then he can only be warmed up with the heat of another body. Rascher also found out the limits of

the body's performance in high-mountain conditions, for which he placed prisoners in decompression (reducing pressure) chambers. Necromancer mages dominated the death camps. They

proceeded from the position that the divine act of creation is not completed and they must "correct" all errors. That's what massacres were for.

Many authors who study the occult nature of fascism agree that the existence of the practice of the Holocaust cannot be explained on the basis of ideology or practical necessity alone. From their point of view, these were ritual sacrifices performed in order to attract higher

mystical powers.

Here we can talk about echoes of symbolic magic. Peace in the concentration camps seemed to be ahead of the time, which, according to the leaders of the Third Reich, should soon come. They were firmly convinced that if

they took some steps towards the future, then the "higher unknowns" would quickly show their attention to them. People held in Auschwitz and similar institutions were pulled out of the conditions of normal existence, forcibly driven to one place and destroyed. After that, as the leaders of the Third Reich claimed, the land again becomes "clean", and it can be inhabited by representatives of the Aryan race.

In all this history, one question remains unresolved: did the Ahnenerbe organization exist under the control of the SS, or, on the contrary, did the initiates from the Institute of Ancestral Heritage use the resources of the Black Order? It is known that the SS men controlled the apparatus of the concentration camps, but did they work according to the instructions of the mystical leaders?

In the first case, their actions are nothing but a manifestation of unimaginable cruelty. In the second - an occult experiment, also having nothing to do with humanity. Perhaps the ideas born under the influence of Eastern theories were thus tested on people. Most likely, they were insolvent and failed. However,

there was no shortage of material, and the experiments continued again and again. And, as often happens during the experiment, there were completely unexpected side effects. According to many indications, such results could still be used in practice. In the report on the

Ahnenerbe case in Nuremberg, the fact unexpectedly surfaced that quite successful experiments were carried out there to combat cancer.

This, in a nutshell, is the magical underpinning of their actions. Wolfram Sievers, who headed the Ahnenerbe since 1942, was more suitable for the role of 68

leader of such a dismal organization. According

to contemporaries, he was distinguished by a piercing Mephistophelian gaze and wore a huge black beard. Everyone knew his reputation as an experienced mystic, which he did not hide. For his activities, Sievers received a death sentence, although he was not in a very high rank. Sievers was the organizer of many terrible experiments on people. Under him, the branch of the Ahnenerbe, called the Institute for Scientific Research of National Defense, received the right to freely use all the opportunities that the Dachau concentration camp provided to the imagination of its members. If we simply condemn the actions of the SS, their reason will remain incomprehensible. And no doubt she was. Probably, the personality of the teacher of the leader of the Institute of Ancestral Heritage, Professor Hielscher, will help to understand it. We know almost nothing about him. But his relationship with Sievers suggests that he played an important role in his occult upbringing. This mystic

was not a member of the NSDAP, therefore, probably, the sentence applied to him was not severe. However, in light of his influence on Darre and Sievers, it might be worth revisiting... Hielscher had many acquaintances in the esoteric environment. He even corresponded with Martin Buber, a German humanist of Jewish origin, which indicates that he was not an ardent anti-Semite. In addition, he maintained

a relationship with Karl Haushofer. Their mutual friend, the Swedish traveler Sven Anders Gedin, made his first contacts with Tibet. Shortly thereafter, Himmler would send expedition after expedition there for six years, led by SS-Sturmbannführer Ernst Schaeffer. Another acquaintance of his, the anarchist philosopher Ernst Junger, wrote in his memoirs that Hielscher founded his own secret religion no less. Apparently, this happened after information literally flowed to him describing completely different Eastern cults. In his spells, he turned either to natural energies or to the mysterious messengers of Shambhala. Both he and his student Sievers knew and used the magic formula "ar-eh-is-os-ur", which corresponds to

the meaning of eternity.

There were other areas in which the occult bureau of the SS managed to prove itself. They were aimed at solving practical military problems in a way that was not quite traditional for this - magic and divination.

The presence of a large number of Tibetans among the Ahnenerbe personnel also remains a mystery. They wore SS uniforms without insignia, and there were no documents in their pockets. Not a single one of them survived - everyone preferred death to fame. The first colonies of immigrants from the East appeared in Berlin and Munich in the mid-1920s. They created their own fairly independent communities and continued to live by their own laws. Of these laconic people, Hitler recruited the external guards of the Reichstag, and some went to serve in the Institute of Ancestral Heritage. What functions they performed there is unknown, but the position of some was so high that not a single holder of a low rank could sit in their presence.

The Tibetan theme has come up more than once in the course of this narrative. Mysterious Shambhala, the object of desire of Blavatsky and the Roerichs, invitingly 69

flickered before the Nazis.

S. Zubkov continues: "An important part of the Ahnenerbe project was expeditions undertaken to collect information and establish contacts. Basically, they took place in the period from the very foundation of the institute until 1941.

The priority direction of the search was occult knowledge. However, in the occupied countries, specialists of the "ancestral heritage" gutted the archives not only of esoteric societies, but also of some scientific organizations. They were interested in almost everything: from prescriptions for drugs to the development of the latest types of weapons. Most expeditions were sent to Tibet and the Himalayas. And this is not surprising: these areas have long been considered founts of knowledge. The Greek geographer and traveler Apollonius of Tyana was the first European to describe the mysterious lands. He was so amazed by what he saw that he even said: "For the first time I met people who know everything."

The proposal to send a research team to this area was made by Karl Haushofer. His high position in the Thule society and the knowledge gained in the East gave confidence that the search would not be in vain. Haushofer suggested looking for the mysterious kingdoms of Agharti and Shambhala. For the first time, Europeans heard these names by reading the work of Ossendowski

"People, Beasts, Gods", which was published in the same year as the book "Mein Kampf" by Hitler. According to legend, these countries were the heirs of an ancient civilization - the disappeared Atlantis. Therefore, the Aryan mystics had very good reasons for looking for those who lived there.

dedicated.

There are many legends about Shambhala-Agarti. The Portuguese missionary Etienne Katsella, who lived in those places for 20 years, assured that it really exists. According to the monks, he even managed to write down the route, but the path was so difficult that he did not dare to take it. The Catholic monks who founded their mission there in the 17th century made a map of the surrounding lands. Shambhala is also present on it. According to Tibetan legends, it is surrounded by high impassable

mountains and is an island surrounded by the waters of a huge lake.

Modern occultists believe that once upon a time, on the site of the Gobi desert, there really was an area similar in description to the mysterious country of the initiates. But it should be noted that until the middle of the

20th century, this area was practically unexplored. The leader of the Ahnenerbe expedition, Schaeffer, for example, was the first European to bring home a stuffed panda, which no one in the West knew about before.

Haushofer in his assumptions was apparently based on the version presented by Rene Guenon. He writes that more than three millennia ago, a highly developed culture existed on the site of the Gobi. An unknown element (possibly, we are talking about an atomic catastrophe) destroyed the country that was there, part of its inhabitants managed to leave and move to Europe. The possessors of perfect knowledge founded two groups that surrounded themselves with a

halo of mystery. The first, Agharti, preferred not to interfere in the affairs of the world. Its members only

indulged in reflection and led a contemplative

Lifestyle. The

second, Shambhala, on the contrary, actively participated in earthly processes. With the help of technologies developed over many years, she accelerated processes, controlled the elements and peoples, leading humanity to one goal known to her. It

was argued that the leaders of the peoples could make contact with them. Having concluded an agreement with the power of Shambhala, they acquired unlimited power over people. However, their actions from that moment on were entirely controlled from the mysterious center.

Ernst Schaeffer was the leader of the expeditions engaged in the search for Shambhala. He was a brave man, ready to take risks and, if necessary, use weapons. While still a student, he took part in a zoological search group that went to Eastern Tibet. Since then, he was simply fascinated by this country, and he sought as fully as possible

explore it.

Such an opportunity soon presented itself. With the rank of SS Sturmbannführer, Schaeffer joined the expedition of the Institute of Ancestral Heritage. He wrote his reports personally in the name of Himmler and probably had received special instructions from him. The first expedition with his participation took place in 1931. But the destination was Nepal, the Buddhist kingdom, which at that time was going through hard times: its territory was occupied by the Chinese, who established their own rules there, destroyed monasteries and introduced communist ideology to the masses. When the leader of the expedition, Hugo Weigold, broke his

leg during one of the difficult passages through mountain rivers, Schaeffer took over the leadership. They passed the route to the end, despite all the difficulties, however, they did not find the way to Shambhala. But they brought to Europe a lot of Tibetan manuscripts, exhibits and then unknown plants. They were engaged in one of the Anenerbe institutes, which was busy deciphering ancient texts. Wurst, professor of Sanskrit at the University of Munich, a specialist in religious texts, managed his work.

So, in particular, the Europeans got acquainted with the book of the 17th century "The Road of Shambhala". It includes a list of sacred places of Buddhist culture that must be passed on the way to this sacred country. But most of the names had already changed by that time, and only a very good knowledge of the area could help to deal with the manuscript. There was a need for the next expedition. It was already headed by Sheffer with full rights. One of the secret missions

was to establish a permanent radio link between the German leadership and the Dalai Lama. The messages used a secret code built on a text known to Helena Blavatsky, "The Stanzas of Dzyan".

She never published it, which means that in previous expeditions, the poems were written off by her participants from the walls of the cave described by the founder of the Theosophical Society. This

expedition was followed by others. But gradually, mistrust began to arise in Schaeffer's activities. He had great connections with scientists outside of Germany, and also pursued mainly his own goals. However, before the start of the 1938 expedition, Himmler

summoned its participants for a personal conversation. Among them was Bruno Berger, a specialist in racial anthropology, whose task was to determine the proportion of Aryan 71

signs of the peoples of Tibet. Thus, the nationalist theories of Wirth and Haushofer were supposed to be tested. In addition, the

composition included several radio operators (two of whom were assigned to representatives of the Gestapo) and even a cameraman. He shot unique shots on film: Buddhist rituals, prayers of the Dugpa - the enlightened ones. All newsreel was carefully analyzed later in the "ancestral heritage". On its basis, a propaganda film "Mysterious

Tibet" was even filmed. It popularly argued that the population of this

unknown country was also of Aryan origin. The film became part of a whole campaign aimed at improving the opinion of the eastern allies. The official purpose of the expedition was to collect samples of plants and animals.

Schaeffer even sent Himmler "Aryan" horses to breed a special breed and local bees that made special, "correct" honey. This detachment advanced, however, into the depths of Tibet and visited all the monasteries that had, according to legend, contacts with Shambhala. According to legend, the messengers of this kingdom visit the world from time to time, stop at the sanctuaries, transmit mysterious messages from the "king of the world" and mysteriously disappear. The expedition also visited the summit of Kanchenjunga, which in Tibetan means "Five treasures of the great snows." According to Professor Grünwedel, this is where the mountain valley is hidden, completely cut off from the outside world. For the one who enters it, the wheel of reincarnations - samsara - stops, and the person gains immortality.

When the travelers reached Lhasa, the capital of Tibet, a "meeting of the western and eastern swastikas" was arranged. The

regent who led the country warmly welcomed Schaeffer. He sent Hitler a message and traditional gifts. It is also known about the secret part of their negotiations concerning the arming of several thousand Tibetan soldiers with German weapons.

However, this expedition was the last. Sensing something unkind, the British, whose presence in the region was very strong, blocked the roads to Tibet for German expeditions. But individual SS envoys passed through the mountain paths to this distant country, making a connection between Berlin and Lhasa.

It seems that the members of the Ahnenerbe found nothing in Tibet. At least, they did not find a way to Shambhala and did not establish a connection with the rulers of the world. But Miguel Serrano, who has already been discussed above, reports other information. According to him, the data obtained during travel helped to accelerate the production of the atomic bomb. True, it was created as a synthesis of magical and scientific knowledge, and the allies discovered its prototypes, but could not fully understand them. He himself at one time represented his country at the International Atomic Energy Agency (at the UN).

There is another opinion: in the Third Reich, three such devices were actually created, and neither the USSR nor the USA were able to repeat them. One of them was dropped on Hiroshima, and one more remained with these two countries. The hypothesis is interesting, but highly

questionable. In addition to Tibet, expeditions were sent to other places. "Ahnenerbe" undertook a search for the semi-legendary city of Arkaim. Its ruins were actually discovered, and when they were photographed from an airplane, it turned out that it and neighboring buildings form an ensemble in the form of a swastika. 72

The city itself was a regular circle, the streets of which converged to the central square. This is suggestive of sun worship. But the real mystery for archaeologists was something else: one fine day, all its inhabitants gathered their belongings and, leaving their homes, went on a long journey. According to legend, they were blue-eyed and fair-haired, in a word -

true Aryans. Perhaps the reason for the migration was the deterioration of weather conditions, which led to the great migration of peoples. It was the descendants of the inhabitants of Arkaim who became the ancestors of the Germans. Expeditions were also sent to the poles. After all, according

to a very common opinion in the Third Reich, the mystical centers of the Nordic race were located there. One of these landings on the island of Rügen has already been described above. Specialists from the Institute of Ancestral Heritage landed on Antarctica, then still little studied.

Could it be that they were looking for Aryan roots scattered all over the world? It seems that this time their goals were more practical: to prepare a place for a submarine superbase in the snows of the South Pole. But the Hollow Earth theory had yet to be tested...

Another notable event took place towards the end of the war. It was associated with the Grail and the search for Otto Rahn. When he himself was no longer alive, the castle of Montsegur with its mysterious cellars was visited by none other than Alfred Rosenberg. The situation on the western front was difficult. The Reich troops suffered huge losses. On the day of the Battle of Monte Cassino, a flag with a swastika was raised over the towers of the fortress. The brothers of the Black Order performed a magical ritual, calling on the forces that had helped hold this place for forty years to help them defend their positions. But their appeal did not help: the next day, the Wehrmacht troops retreated.

The fate of the "ancestral heritage" in the last years of the Reich's existence is changing. From the moment an organization enters the SS, its composition is carefully adjusted. Those mystics who stood at the very base of the Anenerbe are being removed from the

leadership. Wirth was arrested in 1935 and held until the very end of the war under house arrest.

Apparently, they were not going to kill him, but only wanted to deprive him of the right to

communicate, but with whom? Having betrayed his secrets, he now represented only a danger to absolute monopoly of the Black Order on occult research.

In addition, the scientist was engaged in racial experiments not only with the Germans, but also with representatives of the "lower races": Indians of North and Latin America and blacks. And this interfered with a well-planned program of action. Expeditions

to various parts of the world led to the fact that the Institute of Ancestral Heritage, which had about 50 different departments, accumulated a huge archive. It included both texts on mysticism, mythological studies, and purely technical materials.

Himmler's secret orders ordered the Ahnenerbe to conduct a search in the occupied countries for documents of special services, Masonic and other secret organizations, as well as scientific laboratories and institutes. Specialists of this organization went to each captured state, following the units of the Wehrmacht, and took out everything that represented for them at least some kind of

interest.

In special cases, they did not even wait for the arrival of troops. Then the scientists of the occult bureau were accompanied by SS special forces and paved the way for them to

where they pointed. The result of this activity was a collection of a wide variety of papers and exhibits. And those sources from which they were forcibly torn out were far from harmless. Therefore, the statements of those who say that this archive is just useless nonsense of esotericists turn out to be conscious steps to mislead.

The most significant part of the archives of the Third Reich was seized after the war by the USSR and the USA. And immediately a few years after the end of hostilities, these powers make almost simultaneous discoveries in the field of atomic weapons.

Another significant breakthrough is manned spaceflight and landings on the Moon - also occurred at this time.

Another type of weapons - the creation of biological, chemical and psychological weapons - was developed in an atmosphere of increased secrecy. It is possible that the discoveries in this area were also inspired by the captured documents of the Institute of Ancestral Heritage.

If you look at the map of the location of the Ahnenerbe institutions, it becomes clear that most of them were located in the west of Germany, therefore, during the occupation of the Third Reich, the Allies got the United States. Only the so-called Lower Silesian archive came to Moscow. During

the assault on the well-fortified castle of Altan, Soviet troops captured a large amount of papers. They contained incomprehensible signs and some mysterious drawings. When they were sent to the USSR, 25 railway cars had to be allocated for this. They were soon included in the Special Archive, the documents of which were kept under the heading "Top Secret". According to the researchers who worked with the papers, that part of them that was devoted to magic was never properly studied. There is not even a clear description and catalog of them. Today, few people remember this once powerful organization. But at one time, the KGB was actively interested in the memoirs of former front-line soldiers, in which the phrase "ancestral heritage" was found. Moreover, according to some mystics, such as Miguel Serrano and Aleister Crowley, it is too early to put an end to it.

The occult sciences that flourished in the Third Reich produced not only theoretical but also practical results. Most often, these sciences are used precisely to combat hostile magic, but sometimes they serve more prosaic purposes. Among such achievements should be attributed the development of Nazi Germany in the field of flying saucers. It is believed that the initiates from the SS occult bureau "Ahnenerbe" helped the scientists in this.

Another important question: were research curtailed after the defeat of the Third Reich in World War II? It cannot be answered unambiguously. This chapter will focus on the secret bases in Antarctica, which, after the war, American destroyers could not approach. The knowledge of

the ancient Atlanteans attracted the attention of mystics not only because of its unusualness or prescription. They contained information on how to use psychic energy and transform it into physical. In the archives of the SS, drawings were found demonstrating the principles of the spiral movement of physical fields, which made it possible to create aircraft.

The head of the flying saucer project in Germany was Dr. Wolfgang Schuma. The machines he created could change the gravitational and space-time characteristics of the environment around them due to rapid rotation. Some of them even took to the air. So the first aircraft of a new type were born. Based on his experiments in one of the SS institutes, the first prototype of a flying saucer was created. It was called "Vril", which shows the connection between the source of its nutrition and the internal human energy, which was discussed above. Another line of development was the project of a secret

"weapon of retaliation". During the war, the first V-1 and V-2 radio-controlled rockets rose into the sky towards Great Britain. But few people know that this series also contained top-secret samples of flying saucers. Project "V" from the very beginning was under the control of the occult bureau of the SS "Ahnenerbe". General Walter Dornberger, who led the development at the Peenemünde base, was forced to stop the experiments for some time. Specialists in the theory of eternal ice requested all materials to be checked to make sure that the experiments would not lead to irreversible changes in the subtle ethereal fields over Germany. Another reason for the delay in launching the V was the Fuhrer himself. On the eve of the tests,

he entered a mystical trance, after which he realized that such rockets were objectionable to the sky and that it should soon take revenge. However, a few weeks later it was announced that the problem was settled and research could be carried out further. But the following developments in this series never appeared in service with

the Reichswehr. It wasn't until the late 1950s that the Australians discovered a documentary about a V-7 flying disc and a series of manned rockets. The latter were to be controlled by specially discharged from Japan suicide bombers - kamikaze. Currently, scientists have information about how to convert gravitational energy into electrical energy. The first such

device was created by the German Hans Kohler. According to Colonel Viktor Shelepov, similar engines called "Thule" and "Andromeda" were produced at the factories "Siemens" and "AEG" and installed on flying saucers and giant submarines.

German researcher Otto Bergman in his book "German flying saucers" writes about aircraft called "Honebu". They were created in the SS design laboratories on the basis of the engines of the German scientist Viktor Schaubberger, as well as using mystical knowledge.

Here are some technical characteristics of a flying saucer: a diameter of about 26 m, a speed of 6,000 to 21,000 kilometers per hour, with a flight duration of up to 55 hours.

At the same time, she could also move freely in space. Its mass production was scheduled for the end of 1943. Another American specialist in the occult history of the Third Reich, Vladimir Terziski, mentions an aircraft that was a continuation of the Honebu project. The Honebu III flying saucer was already 76 meters in diameter. The engine installed on it worked on the principle of converting gravitational energy, so the power reserve near the planet was practically unlimited.

It was intended for military purposes - the destruction of enemy ships and aircraft. Her armament consisted of gun turrets taken from the Meisenau cruiser. According to Terziska, in March 1945, this saucer managed to orbit the globe and land in Japan. The fact that these were not just dead-end studies that did not lead to a

practical result is also evidenced by the fact that Otto Skorzeny, a specialist in special operations, received an order to secretly recruit a team of 250 people from Luftwaffe aces, which was to be taught to pilot completely new aircraft.

But where are these plates now? The story about the secret military base of the Third Reich in Antarctica will help to understand this. Today it is one of the least explored territories in the world. Antarctica still holds many mysteries. It was considered one of the places where the remains of ancient civilizations could be preserved under the ice cover. Therefore, specialists from the Anenerbe sent expeditions there several times.

Analyzing the archives, they came across amazing evidence that this continent was known to people long before its discovery in 1820 by the Russian expedition of Bellingshausen and Lazarev. In 1513, the Turkish

admiral Piri Reis mapped the mysterious "terra incognita", exactly repeating the coastline of the mainland.

There were other cards as well. One of them was received from the geographer Orontius Phineus and dated 1532; the other belongs to Philippe Buache and was created two centuries later. Their accuracy amazes scientists. But there is one more detail - on all maps, Antarctica is depicted without ice cover. When compiling them, even more ancient sources were used, which have not survived to this day. Old

documents depicted a strait dividing the continent into two parts, the existence of which was established only in recent decades. And the analysis of the Piri Reis manuscript found that in some details it is even more accurate than modern maps: the mountains of the land of Queen Maud, which until that time were considered a single massif, turned out, as indicated on the map, to be an archipelago consisting of separate islands. How did

scientists who had never been there get such detailed information? The sources, whose compilers knew Antarctica even before it was covered with ice, must be tens of thousands of years old and belong to ancient disappeared civilizations.

The ancient Greek philosopher Plato managed to quite accurately describe the size of the southern mainland. True, in doing so, he meant ... Atlantis, the legendary country that had sunk to the seabed. So, maybe she is the mainland covered with an ice cap?

All this, of course, could not fail to attract the attention of the Nazis. In 1938–1939, the Germans sent two expeditions to Antarctica. During the first, thousands of metal swastika pennants were dropped from planes over the mainland. So the Third Reich staked out its territory, the size of which was no less than the size of Germany itself. They decided to call the occupied part of the

land of the Queen Maud New Swabia. The time has come for a more detailed study of the surface and, most importantly, the soil under the ice cover. A flotilla of submarines headed for the mainland with polar explorers on board. That they are there 76

discovered, has become part of the secret archives that have been read already in recent decades. The expedition documents reported that the submariners of Admiral Konrad Doenitz discovered a system of tunnels, the air in which was much warmer than on the surface. Antarctica lived its own underground life, unknown to anyone. By 1943, a powerful military base had been established under the ice cover, known by the code name "Base 211". Huge submarines were built to deliver mining equipment and workers from concentration camps. Their existence was known to American intelligence, but after the end of the war, their traces could not be found. By the end of the war, the Third Reich, according to the American researcher Stevens, already had 9 scientific institutes and design laboratories that produced flying saucers. Eight of them were evacuated, and only one had to be destroyed. Most likely, the rest were transferred to the area of New Swabia. This operation was carried out with the help of a secret submarine division called the Fuehrer's Convoy. At the

end of the war, all equipment was removed from them and loaded with containers with an unknown cargo, as well as the scientists accompanying them. On one of them, the sacred relics of the Third Reich and the personal belongings of the Fuhrer were evacuated. Chilean occultist Miguel Serrano claims that Hitler did not die and the so-called "Twilight of the Gods" was a well-

directed performance. Shortly before the fall of Berlin, he left his secret bunker on a flying saucer and landed safely on the territory of a military base. The Americans, under the pretext of a research expedition in 1946, sent their warships to the shores of the southern continent. They took photographs, but found nothing strange. And only by chance, at the very end of the reconnaissance, the soldiers, apparently, stumbled upon what they were looking for.

According to reports that only made it into the press in 1948, the squadron met stiff resistance from an unknown enemy. One ship was sunk and several aircraft shot down. The sailors talked about flying saucers suddenly appearing from under the water and strange atmospheric phenomena that caused them depression.

Some scientists believe that the secret Nazi base in Antarctica not only survived to this day, but also grew quite a lot. During the evacuation, Aryan families were brought there in order to preserve the gene pool. Now under the ice there is a large city with a population of two million. Its residents solve the problem of energy with the help of gravitational converters, and their main occupation is space flights.

It should be noted that no one has provided direct evidence of this version. But there are eyewitness accounts of UFO encounters who claim that people in Nazi uniforms came out of the aircraft and communicated with them in German. And over Antarctica, clusters of such objects are often noticed that reach the surface and disappear from the radar screens. Let's turn to another landmark object "Ahnenerbe" and the

SS. We are talking about the already mentioned Wewelsburg castle. Jacques Bergier writes: "In July 1940, Hitler approved the state plan for the reconstruction of Wewelsburg. The reconstruction of the castle was supposed to

last 20 years at a cost of 250 million Reichsmarks, which is 1 billion 250 million dollars at today's exchange rate.

This concern was by no means about an architectural monument. Wewelsburg was for the Nazis something like a real temple, where the sacred rituals of the new religion

were held. S. Zubkov interprets this building and its symbolism as follows: "Once, during a trip in 1933 through the lands of North Westphalia, Himmler stopped for the night in an old castle. Its atmosphere of noble antiquity shocked the SS chief so much that he immediately decided to purchase a similar structure for the mystical rituals of the Black Order. The mission of

choice fell on the shoulders of his favorite, Wiligut. He, after a long search, offered him the castle of Wewelsburg, located near the Teutonic Forest. From that moment began its restructuring into the main ceremonial center of the order. The place, I must say, was

really suitable. It suited Himmler, since it was once owned by Henry I Ptitselov, who lived in these lands. According to legend, the warlike knight Wevel von Buren lived there at one time, after whom the castle was named. Weisthor had his own visions about him. By the way, they

coincided with the tradition that found its embodiment in the poem of the 19th century. It describes the revelation that visited the old shepherd. He saw that under the walls of the fortress two mighty armies of the East and West converged. After a hard battle, the latter managed to win with the help of the guards guarding Wewelsburg. In addition, during the search for religious

monuments of Armanism, Wiligut and Kirchhoff drew attention to the fact that the castle buildings form a mystical triangle with the old forest and the rocks of Exterstein. According to the information they collected, worshipers of fire, heirs of the ancient tradition of Christianity, once hid in the mountains.

Under the walls of the fortress, the German leader with the symbolic name Arminius defeated the legions of the Romans at the beginning of our era. So Wewelsburg was at the same time the center of magical cults, and the keeper of the former military prowess. All this increased its value in the eyes

of the occultists. Since 1934, the castle

came under the jurisdiction of the SS. Only a symbolic price was paid for its rent - one mark per year, while about 13 million marks were spent on its renovation and reconstruction.

The center of the castle was a round tower in its northern part. It was there that the Hall of Leaders was located, in which Himmler held meetings and joint mystical vigils with his chief advisers. Twelve chairs arranged around a heavy oak table suggested King Arthur and his famous knights. The hall even had a special pedestal for the thicket of the Grail, for which the ancient heroes went on a crusade. The SS chief passionately dreamed of taking possession of this sacred relic, since, in his opinion, it was supposed to bring quick success in the war. Otto Rahn, a mystic and writer who worked for the SS, was sent in search of the Grail. He was sure he knew where to look for him. Carrying out archaeological and historical work, he

drew attention to the medieval sect of the Cathars, or Albigensians, which soon became attached to the image of the servants of Lucifer. In his opinion, it was they who owned the mystical cup, which served as the source of their sorcery and power.

In 1209, a crusade was proclaimed against them by Pope Innocent III, during which an unusually large amount of blood was shed. It seems that the destructive twenty-year war was waged not against fellow tribesmen who had lost their true faith, but really against devil worshipers who had lost their human appearance. One of the main castles of the Albigensians, Montsegur, was located in the

north of France. It fell only in 1244, and it was not only the most fortified base of the heretics, but also their main mystical center. It was there that Ran was going to start his search. In 1934, he went there with the Ahnenerbe expedition, which helped him and at the same time conducted surveillance. They explored the castle's dungeons, but found nothing. And five years later, the young archaeologist did not return from one of his expeditions. Anenerbe continued research on its own. Another impressive Wewelsburg exhibit was a replica of the famous Spear of Destiny. It should be noted that Himmler was attracted by this subject no less than the Fuhrer. He ordered his layout back in 1935. He had reason to seek it. One of the owners of the spear of the Roman legionnaire Longinus was the same Heinrich the Birdman, whose reincarnation the SS chief considered himself. It allegedly helped the emperor in the fight against the conquerors from the East, whom he opposed. According to the prophecy, if the storm coming from the East is not blocked in time at Birkenwald (Westphalia, not far from Wewelsburg), then it will swallow up all the German peoples. Therefore, the master of the Black Order so insisted that it should be stored there.

The city, which was planned to be built around the fortress, had the shape of a spearhead facing the Russian steppes. To implement this project, nearby villages were moved tens of kilometers to the side. A gallery was arranged in the castle itself, each hall was dedicated to a separate owner of the artifact, of which a lot had accumulated over a long time. There was also the hall of Henry I, in which Himmler was very fond of visiting. It is even said that he was moved every time he was called "Kaiser Heinrich" or "Black Duke". An interesting structure was located under the Hall of Leaders. It was the main temple of the entire SS, a kind of Valhalla of the Third

Reich, in which the ashes of all high-ranking soldiers who died on the battlefields were kept. Niches for funeral urns were made in the wide walls, and silver rings with the image of a dead head lay in the same din.

In the center of the shaft descending deep down stood a dark pillar on which the dome rested. At the very bottom, twelve statues were arranged in a circle, symbolizing the highest circle of initiation. When one of Himmler's chosen advisers died, his emblem, invented, by the way, by specialists from the Ahnenerbe, was solemnly burned, and the urn with the ashes

placed on one of the plinths.

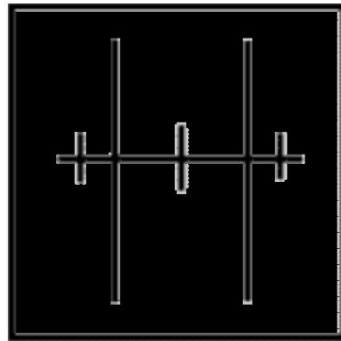
The rituals that took place in the castle had a pronounced tinge of necromancy. The Master of the Black Order was obsessed with grave-digging and acted as the main founder of the Society for the discovery and care of monuments of ancient German culture. This organization regularly supplied him with new shards and decorations from the Teutonic burial mounds, over which he made mysterious passes for a long time. He dressed his 12 main knights in armor taken from the graves of medieval heroes.

Apparently, in this way he counted on a purely magical effect: the spirit of their former

owner will move into the new owner. Be that as it may, the skeletons in his office, the skulls from the collection that Ahnenerbe collected for him, were quite real.

The SS chief was not going to stop there. He believed that over time, the same as Wewelsburg, occult castles should arise in every area controlled by the Black Order. Such spiritual centers were planned as places for the formation of SS men and at the same time ritual institutions that complete the formation of a true Aryan.

Runes and their symbols in the Third Reich



As we all know from childhood, the swastika is a fascist symbol. Its use is prohibited, too many spiritual wounds have been inflicted by this regime, not to mention tens of millions of hecatombs. But once the swastika was a harmless solar symbol and was not considered a terrible sign. However, this is not the only symbol that fascism "appropriated". In this chapter, we use the research of S. Zubkov from his book "The Occult Magic of the Third Reich", in which he dwells on symbolism in detail

Nazism.

"The swastika has a much more ancient and mysterious history. They began to use it in mystical teachings long before the time when the nationalists of Germany paid attention to it, and they received it already containing a rich layer of meanings, which we will try to understand.

The oldest drawing containing the image of a swastika was discovered on the territory of modern Transylvania. Scientists date it to the end of the Neolithic era. During the excavations of ancient Troy, Heinrich Schliemann found numerous stone slabs on which this sign was also carved.

Interestingly, in the area inhabited by Semitic tribes, in the upper Mesopotamia and Phenicia, the swastika is almost never found. Such observations gave the archaeologist Ernst Kraus back in 1891 to put forward the thesis that this symbol is inherent only to the peoples of the Indo-European root.

Following him, the famous mystic and occultist Guido von List, in works devoted to the deciphering of runic texts, in which, by the way, these images are also often found, supports this thesis. For Liszt, the swastika was a symbol of the fiery energy of the pure Aryan race. She also denoted the secret Nordic science and magical knowledge. Traces of swastikas of various shapes are indeed found on the territory of the settlement of tribes

that, according to the theory of anthropologists of that time, had Aryan origin. Even in the VI millennium BC. e. She was

known to the inhabitants of the Arabian Peninsula. From there, it came to almost all corners of Eurasia. In ancient

Chinese manuscripts, in which the hieroglyphic system has not yet fully developed, the image of the swastika denotes the concept of "region, country". It was probably implied that it resembles a circle, gradually converging towards the center, as the entire territory of the country closes on the capital and the emperor. This symbol became widespread in India, and it was precisely after the more ancient Harapp civilization was literally swept away by the Aryan tribes. There he denoted the sacred sacrificial fire, which the gods used during the creation of the world, and people - during the funeral rite and cremation.

The word "swastika" itself is of ancient Indian origin. Translated from Sanskrit, it sounds like "associated with the good." In Vedic culture, the swastika was used to denote the world cycle of all things. Two

geometric shapes seemed to converge in it - a square and a circle. The first symbolizes the material world, its edges correspond to the four elements and the four cardinal points. But the image of the cosmos in this figure appears quite complete and does not contain a hint of any change.

The circle, on the contrary, is a sign of the sun or the vault of heaven. It implies cyclical change, restoration of vitality. Among the nomadic peoples of the Mongolian steppes, the circle serves as a sign that one must begin to move to a new place.

In alchemy, a circle with a dot in the middle meant gold - the most perfect of all metals. The Rosicrucians continue this interpretation and use the circle as a symbol of imperial power. The center gave meaning to the circle, just as a king brought closer or punished his subjects.

Thus, the swastika embodies both the stability of the material world and the changing cyclic force of nature. That is why in Indian mysticism it was interpreted as perfection.

On the imprint of the Buddha's foot, in addition to the world wheel - the mandala - you can see numerous images of a cross with crossbars bent in a clockwise direction, which corresponds to the movement of the Sun. Often the cross is also depicted together with a lotus flower - a symbol of enlightenment.

It is no coincidence that with the spread of Buddhism, which made the swastika one of its symbols, it came with an updated meaning to the territory of China and Japan. In this religion, the swastika serves as a symbol of the sacred law of Prince Gotama. Traces of this symbol are found even among the

indigenous inhabitants of Latin America. He penetrated religions as dissimilar and distant from each other as Shinto and early Christianity. In the Baltic States and the Caucasus, it was used as a protective amulet until the middle of the 20th century.

The riddle of the mystical meaning of the swastika was tried to be solved as medieval alchemists, and modern esotericists and scientists.

One of the most famous occultists of our time, René Guénon, wrote the work "The Symbolism of the Cross".

In it, he considers various ways of drawing this figure central to European culture, including the one that Hitler and his associates liked.

According to Guénon, the swastika is one of the varieties of the horizontal

the cross, which serves as a symbol of the original principle, centering and ordering the Universe. Its bent ends serve as an example of the earthly material world, which is set in motion with the help of magical energy. Although Guenon did not attach

importance to the direction of rotation, it is known that Hitler treated this moment with unusual attention. He even decided to replace the left-sided swastika of the Thule society, which he adopted as a model, with the right-sided one found in ancient Indian texts. What prompted him to take this step? The apparent direction of rotation will change if you look at the

figure from above or below, while the symbol itself remains the same. Perhaps he wanted in this way to show the position of the Aryan man, standing above the earthly principle of development.

To Hermann Rauschning, whom the Fuhrer valued as a good interlocutor and often had long conversations with him about politics and ideology, Hitler said that the swastika was a struggle for the victory of the Aryan movement and at the same time the swastika symbolized creativity.

The well-known psychoanalyst Wilhelm Reich, who studied fascism and its influence on the consciousness of the masses, also did not ignore the attractiveness of the swastika for the people of Germany. But unlike Guenon, he used a sexual interpretation close to him and often used in psychology. In his opinion, the symbol is not analyzed

by the observer, but acts directly on his subconscious emotions. Thus, the swastika evokes in the subconscious the image of the bodies of two people, wrapped one around the other. Horizontal and vertical lines correspond to two directions

sexual intercourse.

The less this or that representative of society is sexually satisfied, the more he seeks to release the accumulated energy. This means that the swastika not only arouses strong emotions in him, but also directs them in the right direction, that is, for the benefit of the Third Reich and those who govern it. In addition, an additional shade of purity

and honor, which was communicated to the sign, is important. Since many feel embarrassed when trying to fulfill their secret desires, it is very important to give them external sanction. Moreover, if this is done by the leader, which Hitler was considered to be, not without reason, such people will be infinitely grateful to him for their "liberation".

Aleister Crowley, whom many of his contemporaries considered a Satanist, also considered himself involved in the appearance of the swastika on the flag of Nazi Germany. In the margins of his notes, he mentions the fact that he offered this symbol to the German mystic Ludendorff between 1925 and 1926. When the last, ardent supporter of the restoration of Aryan culture, a member of the Thule Society and the New Templars, asked Crowley for advice on the formation of the Nordic religion, he suggested that he use the swastika.

In ancient Germanic manuscripts, it is often called "Thor's hammer", which, as you know, always returned to the owner after a throw, like an Australian boomerang. The weapon of the god of

war bore the name Mjolnir, which even sounds like the Russian word for "lightning". Thus the symbol of the cross with 82

curved ends carries an additional shade of swift and destructive light power. Crowley certainly took this aspect into account when he proposed to place the swastika at the center of the entire Aryan cult. However, it is

more likely that Hitler borrowed the idea of using this symbol from people close to him from the occult environment. The famous mystic Karl Haushofer, who will be discussed in more detail below, argued that among the ancient Germanic magicians and priests - the Druids, the swastika was a symbol of fire and fertility. Therefore, along with runes, it was part of both combat and peaceful spells. We already wrote

that the main sign of fascism came to the flag of the NSDAP from the coat of arms of the Thule society. However, many other occult societies also paid great attention to him. During the First World War, when many members of the secret order of the New Templars went to the front, they put on amulets with a swastika as amulets.

One could talk about the properties of this sign for a very long time. But the main mystical meaning has already begun to emerge. Let us once again point out its three components: activity, development and solarly. It was they who allowed him to take a central place on the flag of the Third Reich ...

On a red background in the center there is a white circle in which a black swastika is placed - the main symbol of the Aryan revival. Let us analyze successively all the semantic layers that we have only briefly covered before.

The flag of the Third Reich was in fact thoroughly copied from the banners under which supporters of the Nazi party, the NSDAP, went to rallies. And as you know, the occult society "Thule" played an important role in the creation of the National Socialist organization. Thus, the roots of this

symbol directly indicate that its creators put a special meaning into it. The Thule Society consulted with many mystically oriented heraldists who looked for allusions to the ancient Aryan past of Germany in the arms and banners of the ancient aristocratic families of Europe. Therefore, the colors and their arrangement for it were chosen with special meaning.

If you look closely, the flags can be divided into two groups: those with a pronounced center and those whose colors are evenly distributed. If the latter are more characteristic of states with a democratic way of society, then the former are more characteristic of monarchies and empires. These include the banner of Great Britain, as well as pre-war Japan, on which a solar circle flaunted in the center with rays diverging in all directions. There are exceptions - remember our Russian tricolor.

This difference is understandable: in countries with rigid authoritarian power, the role of the center is emphasized in every possible way, and the figure of the monarch is given paramount importance. When the rule in Germany passed into the hands of Hitler, he immediately changed the model of the flag to one that was more suitable for his totalitarian way of ruling the

country. The Nazi symbolism of flowers also has a magical meaning. There are only three colors on the banner of the Reich, but what are red, black and white! Let's try to describe the picture that can be painted with their help.

First of all, red, which is chosen as the background on the flag. The symbolism of the red color is generally clear - it is blood and flame. It is no coincidence that remarks were heard about the revolutionary banner of the Soviet Republic that those who raised it wanted to sink Russia in 83

blood.

Initially, the theme of blood in the National Socialist mythology was more creative than destructive. Through its purification, it was supposed to give life to a new society, the members of which would be better than the former ones. But by the actions by which this was achieved, the red color, no doubt, was given a gloomy bloody tint. In addition, one should not forget that the

National Socialist Party initially acted as a revolutionary one. It arose on a wave of dissatisfaction with the order prevailing at that time and appealed mainly to the fact that another government should come to replace it.

Above, we talked about the concept of "blood and soil", with the help of which the consciousness of the Germans was literally remade in accordance with new principles. The red background could be misread (for example, as an indication of communist ideas) or not accepted at all if it were not based on such a holistic theory. And vice versa, its existence only strengthened the effect of the flag, creating a single symbolic environment. White color has many meanings: sunlight,

purity, and, in addition, chosenness and holiness. All of them somehow got into the image, which added a white circle to the banner. The figure itself was also not chosen by chance: it is a direct indication of the circle of initiates and mystical protection. Now with regard to the banner of the Reich. From the point of view of the National Socialists, their program found expression in the flag under which this movement was formed.

The swastika has become black not only because it looks very contrasting against a white background. Although this factor should not be discounted. The central symbol was supposed to denote the creative principle that distinguished, separated one from the other in the process of creating the world.

Separation is a function of death, but in this context it does not appear to us in a negative light. It reflects the understanding that without death there would be no life, that is, the idea of predestination, providence.

The idea that everything that happens is in the hands of Fate was close and understandable to both Hitler and the most ordinary soldier. Through a variety of prophecies and pseudoscientific theories, the occult leaders of Nazi Germany sought to substantiate and strengthen it in

the consciousness of everyone.

The Fuhrer of the Third Reich was not the inventor of the swastika, but he developed the concept of the Nazi banner almost independently. It can be assumed that he devoted a lot of time and effort to this issue, since he was absolutely sure of the indestructible magical power of the banner. The

following is known: wherever Hitler appeared, on the battlefields or on the streets of peaceful cities, he was accompanied everywhere by his own standard. The project was created under the personal supervision of Hitler, and when the banner was ready, it was checked by people from the Ahnenerbe organization for the presence of harmful or life-threatening energies. After that, the standard was secretly taken to the place where Kaiserling, the embodiment of which the Fuhrer considered himself to be, was buried, and consecrated according to the Teutonic custom. The invulnerability of this man entered the legends, as well as his connection with the dark forces. In this way, Hitler wanted to protect himself from an attack by the enemy, as well as from an unexpected

conspiracy. So, the symbols of the fascist flag fit perfectly into

consciousness of people. Let's not forget that the banner plays a more significant role in wartime than in peacetime. Initially, it is designed to gather warriors and lead them into battle. In the standard of the National Socialists, a person who understands occult symbolism could read in advance both future destructive wars and numerous human sacrifices in the name of the ideal of racial purity. It is not surprising that many, on a subconscious level, anticipating evil, even before the formation of the Third Reich, began to think about emigration.

Those who had a hand in its creation could not help but guess about its meaning. But for them, he, perhaps, was only a cunning magical device capable of collecting, like a lens, the energy of people who had risen under the banner of the fascist empire. And then they planned to use (and used) for their own, understandable purposes only to them ...

Guido von List, a researcher of the heritage of the northern tribes, suggested that the eagle was a symbol of solar energy among the ancient Armanist and Aryan peoples.

The closest of them - the ancient Greeks - this bird was well known and revered as the king of the heavenly world. She was considered the embodiment of the will of Zeus, because the eagles flew only on his orders. Therefore, there was a fortune-telling according to their flight, while the decisive choice was from which side and how many birds would fly past a person.

The eagle became a full-fledged imperial symbol in Rome. The standards of the powerhouse of the holy city were topped with eagle wings. Losing him in battle was considered not only a sign of cowardice, but also a manifestation of disrespect for the god Jupiter (the Roman counterpart of Zeus).

Therefore, when the soldiers retreated without a command, the standard-bearer (which in the Roman infantry was called signifer, from the name of the banner - signum) threw it at the enemy. Then the whole legion turned around and fought until they won their mark or died. Deprived of eagle wings, he accelerated, but before that, death awaited every tenth private. This cruel military rite was called decimation. Even in the Andes far from Europe, the eagle was revered as a sacred bird

of the sun. Many tribes distant from each other perceived it as a symbol of the cosmic order, the embodiment of the bright heavenly forces.

The Aztecs, who worshiped the sun, had a ritual of sacrificing captives to the eagle. They cut out their hearts with a wide flint knife and stretched them upwards, as if attracting the attention of birds. Acceptance of a gift by a royal bird was considered a good sign, when a predator flew from heaven to feast on fresh meat.

The ritual is very reminiscent of the legend of Prometheus, known from Greek mythology. His liver, by order of Zeus, was pecked every day by a mighty eagle. Thus, the bird of prey could play an important role in male cults and initiations, when the boys were symbolically reborn into full members of the community. The warriors of the Indians of North America also called

themselves eagles. The connection with the spirit of an aggressive bird was symbolized by tail feathers, which could only be worn by those who performed a military feat. They believed that after death, the souls of warriors who died in battle became demigods and flew to heaven in the form of an eagle.

This predator is also known to Indian shamans. When they want to call

rain, then turn to the eagle totem. His appearance takes on a thundercloud in order to move faster across the sky and strike the earth with lightning.

In Indian myths, the keeper of the universe, Vishnu, has the sacred bird Garuda. She has the head and wings of an eagle, so she flies at the speed of light and carries the god on her during his wanderings

around the world. According to legend, when she was born, she shone so brightly that the gods at first mistook her for the fire god Agni. The wings of Garuda are so strong that the wind they raise can slow down the rotation of the world. It is on it that Vishnu goes into battle against the evil

demons - asuras. We can stop a little and make a few generalizations.

Firstly, in all the above myths and legends, the eagle is a regal bird. If he is not directly connected with the supreme god, then he is easy to find among the devoted magical assistants. The next common

point is its solar nature. Indeed, the eagle flies higher than most birds, almost touching the sun (or so it might have seemed to our ancestors). Therefore, sometimes, for example, in Iranian myths, the luminary is represented in the form of this bird. Another feature that adds a lot of interest to the magical image of an eagle is the extraordinary vigilance of a winged predator. She easily turned into insight, and then turned into wisdom. But the latter, in contrast to the calm, thoughtful experience, had the character of an

instantaneous intuition, more necessary in battle than in peacetime.

Although Faust, in order to survey the diversity of the world from a bird's eye view, took advantage of his wings. This makes the eagle a military bird, introducing into its image an additional meaning of power and

swiftness. It corresponds to the destructive, bloodthirsty spirit of battle. It is no coincidence that this predator often appears over the battlefields during the battle, while after it is over, only corpse-eaters - vultures and crows - dominate them. In one of the propaganda posters from the time of Nazi Germany, an eagle takes off from a cliff, breaking the chains that chained him to the stones. This picture, according to the creators, was supposed to symbolize the awakening Aryan spirit of the German people. In this case, chains meant either the intrigues of a world conspiracy, or their own ignorance. However, in most of the images, including the coat of arms, this bird had a different pose: wings spread out to the sides with sword-like feathers, claws wide apart,

and an open beak. With all her appearance, she expressed increased aggressiveness, readiness to attack or defend herself. Such an image is very characteristic of an empire striving for territorial acquisitions. Even if she does not actually encroach on foreign lands, her position in the region will certainly be dominant. Instead of taking over, you can always limit yourself to spreading your influence. When Hitler came to power, he changed the flag, but the coat of arms and the main symbol of the country did not change. Apparently, they perfectly corresponded to his plans and did not interfere with other signs at all. The most famous combination of an eagle and a swastika appeared in the badge of the Wehrmacht - the German army: a bird spreading its wings holds in its claws a wreath of oak leaves, which encloses a cross with curved ends. It is necessary to say a few words about another important symbol of Germany - the oak. The leaves of this tree are part of the unofficial 86

symbols of the country, as well as presented on the coats of arms of many aristocratic families.

As a symbol of statehood, oak has long been known. Due to its size, it easily stood out from other trees, and its longevity (over 300 years) has made it synonymous with stability and strength.

Since ancient times, its wood has been an excellent material for shields and other items that must be durable and not let the owner down. Its bark contains tannins, which make it possible to dress the skin. Its decoction is also used in folk medicine.

But this is not the most important thing. For the esoteric circles of Germany, it was much more important that the ancestors of the Germans had long attributed magical powers to oaks.

Many researchers of the past paid attention to the fact that the Gallic tribes had no other sanctuaries, except for the forbidden forests and groves that were considered inviolable. There the Druid priests offered sacrifices at the roots of the most spreading tree. The very word "druid", by the way, is translated from Old Norse as "oak". It was considered a symbol of Odin, and captives

dedicated to this god were hung from its branches. According to the beliefs of the Gauls and Germans, in him, as in the "first among the aces", military strength, a strong spirit and magical energy converged. The oak staff served the druids as both a magic

wand and a rather dangerous weapon. Later, a similar object would also appear in the rite of the New Templars. However, among the mystics of Germany of the 20th century, this tree was most revered by Guido von List.

His "Armanenschaft", which will be described in more detail below, was, according to the creator, the restoration of secret knowledge that the German priest-kings once possessed. Their magic was based on the unknown properties of plants and natural elements. Oak played in the rituals the role of the beginning of collecting and harmonizing all others. The wreath of oak leaves, according to List, was the oldest symbol of power in Germany. Christianity has forgotten the meaning of this tree, but it has come down to our days in folk tales and on the emblems of ancient families, which List considered the descendants of those forced to hide and resort to the secret symbols of the Druid priests. In the alchemical tradition, the oak corresponds to the earth element. This emphasizes its fundamental importance in the transformations of matter, and gives occultists another reason to assert that alchemists partially borrowed their knowledge from magicians who had long disappeared from Europe.

Both the eagle and the oak wreath were not, unlike the swastika or the Nazi flag, the innovations of the ideologues of the Third Reich ...

Ancient signs at all times aroused great interest. According to many people, it is through their study that one can gain a wealth of hidden mystical meaning. During the Renaissance, the language and writing of antiquity were rediscovered. Later, with the advent of the culture of romanticism, Europeans aroused interest in their original texts and forgotten traditions and legends of their ancestors. Behind the runes (this is how the letters of the

Scandinavian alphabet were called), in addition to fixing information, three more important functions have traditionally been assigned. These were divination, cryptography and, of course, magic. Although for 87

in everyday writing, these signs have not been used since the early Middle Ages, in the three areas listed above, they retained their

original value.

The oldest meaning of the word "rune" is "mystery". This fact alone shows that symbols were used primarily for mystical purposes, and only secondarily as elements of writing. Subsequently, the researchers called the earliest alphabet the elder runes. It originated among the Germanic and Norwegian tribes

and consisted of 24 characters. Like the Greek word "alphabet", formed from the names of the first letters of the series, the sequence of older runes is called Futhark. All runes are traditionally divided into three groups called atts

(translated from the Old Norse "att" - "kind"). Each of them is dedicated to a specific deity. The first att bears the name of the gods - the patrons of the hearth of Freyr and Freya. The second is the guardian of the gods Heimdal, and the third is the god of war Thor. Within the Futhark, each rune was defined by its own meaning, more or less stable. But

in mythological terms, it corresponded to a special patron or sacred object. In addition, she was responsible for one or another trait of a human character, a color, a gem, and a natural phenomenon that could be caused with her help.

Another layer of its meaning could be discovered from the adjacent signs. Various combinations carried either a favorable or, on the contrary, harmful character for a person practicing witchcraft. The ability to use all sorts of options for compiling runes in spells was considered a very valuable art among the Germans and Scandinavians.

We will only give a brief description of the Futhark elements. It will also be necessary to mention divination methods, since they were actually used during the Second World War to reveal the plans of the Allies. And finally, the runes were included as an integral element in the symbols of the Third Reich and were chosen for this purpose not at all by chance. "Feu" is the first rune, the magical meaning of which is associated mainly with material values. She can help overcome need, but she will not do it like a magic wand. A bag of money, of course, will not fall from heaven at the feet of the afflicted, but the chance of finding a job with the help of this rune increases. Wise older women advise young women to use this sign to harmonize relations with the opposite

sex. Since the patroness of this rune is the Scandinavian goddess of love Freya, she helps to bewitch the chosen one. But one should not hope that "feu" is able to improve the emotional sphere of a person: the connection with the material world is decisive for her. In addition, it is associated with the management of internal energy - vril - and attracts various sorcerers and especially witches, because this rune is female. As part of a spell, it is able to enhance the effect of the entire combination, therefore it is repeated in many rituals even several times.

The next rune of the big Futhark is "urus". In mythology, it corresponds to the sacred spring Urd, which gives wisdom and strength. In addition, prophetic powers are not alien to her, since three elder norns live at the roots of the source, who, like the parks in Greek mythology, determine people's fate. This is what determines its magical meaning, makes it a sign 88

invincible life force. The rune

"Urus" also personifies the original unity of the male and female principles. In Chinese mysticism, the yin and yang symbols play a similar role. In spells, this rune acts as an energy generator, and during healing it is able to transfer fresh strength to a weakened patient.

By its nature, "urus" is a good tool for resolving difficult situations. This rune both calms and gives stability to what is happening. And if a difficult situation has dragged on too long, it helps to find the right and energetic course of action.

"Turisa" is a rune that was used in many cases, although it was believed that it introduces an evil inclination into the spell. She helped when a person needed to find peace or bring elements of order into the world around him. Its name is translated

from Old Norse as "giant, jotun", but also as "magician", "demiurge". After all, according to legends, it was the giants who were the first creators of the world. On the one hand, the rune is associated with Thor, a good giant serving the aces, and is his magic hammer Mjolnir, and on the other, it personifies the evil ice giants of grimturs. Such duality predetermines the transitional meaning of this rune. According to Guido von List, in Armanist rituals, it meant initiation, a mystical test, after which the warrior realized his destiny.

The fourth Futhark rune - "as" - is one of the most important in the whole series. After all, it represents the name of a god and is directly related to the god Odin, the first among the aces. In addition, she embodies precisely Hroft the shaman, that is, the magical aspect of his power.

In the mythical tradition, this rune is associated with Gylvi, the legendary brave warrior. It is to him that the "Speech of the High One" (that is, Wotan) is addressed. He has achieved power, but to become truly great, he will have to learn magical secret writing. Therefore, the meaning of this symbol can be defined as initiative. But unlike the previous "as" means spiritual initiation. This rune means the inspired speech of the skald, coming from above, as well as intuition, which was also considered a gift from the gods. If you look closely, the rune resembles a man who stretched out his arms in a downward direction towards the crowd, to which he addresses from a dais. When creating magic, it was used as a speech enhancer, giving it firmness and persuasiveness. It is possible that it was also used by Hitler in his public speeches in the form of one of the passes.

"Raido" according to ancient German beliefs was considered the rune of the path. Amulets with her image were considered the best way to protect the wanderer from trouble on the road. In

addition, it corresponds to the cosmic chariot (the Sun), moving in a circle and ordering the primordial chaos. Modern esotericism calls such cycles the breath of the Universe, which adds an energy aspect to the sign. It was also used as an auxiliary in rituals, since the main task of the latter was to restore cosmic integrity.

Psychologically, "raido" means constant change. As the line of the horizon constantly eludes the person approaching it, so the road runs forward, never ending. Therefore, the one to whom it falls during fortune-telling needs to be patient.

The next rune - "kena" - corresponds to inspiration. But unlike "as", it does not mean lightning-fast insight, but creative energy. Therefore, "kena" was considered especially favorable for craftsmen and artists. In any craft, from the point of view of the ancients, there was something of magic. Under

the auspices of the rune "kena" are all mystics and occultists. Since its name is translated as "torch", it symbolizes knowledge leading out of the darkness of ignorance.

In German, the verb kennen comes from this root, meaning "to know, to be able." And in English, it is close in sound to a word with a similar meaning, but with an additional sense of power. In mythology, it corresponds to Muspelheim - the habitat of

fiery giants. Its particle is also in the fire, but the evil shade of "ken" acquires in combination with strong runes, just as, turning into a forest fire, the fire brings destruction. It is no coincidence that in the Tarot cards this sign in an inverted position corresponds to the fifteenth lasso - the Devil.

The rune "gebo" is absent in the younger Futhark. In writing, it is similar to the Latin letter "x", but in writing it denoted the sound "g". Its meaning corresponds to the content of the word "gift". It should be remembered that the gift had a more serious meaning in ancient times. In one of his speeches, Odin advises people to give each other more different things, which is a great reason for friendship. In addition to generosity, she also personifies the connection, the connection of two principles. Rune researcher Harold Bloom considered it a symbol of marriage, including in the sense of "alchemical marriage" - the merging of entities to obtain a new substance. Therefore, in magic spells, it is responsible for the formation of the unity of opposites.

On the other hand, the act of giving is associated with a duty: to receive a guest and give him a gift was considered a sacred duty of the host, and avoiding this ceremony often led to bloody battles. Like prizes, receiving valuable items is associated with fame and fortune in duel.

From the point of view of magical thinking, the item bears a particle of the power that belonged to its former owner. Therefore, the primitive

man was afraid to pick up an unfamiliar thing - what if it used to belong to a sorcerer and is capable of harming the new owner? On the contrary, when dividing the spoils of war, the leader, giving each his share, also shared part of his heroic strength. The last rune of the first attila is "wunjo". It symbolizes the final (but not final,

since the symbolic series is not finished yet) and victory. It is traditionally associated with a holiday, joy, positive energy. Medieval knights, when mentioning this rune, referred to the Holy Grail to explain its meaning. This allows us to conclude that the meaning of "wunjo" also includes elements of a blessing from above.

If this rune falls out during divination, a person will have great luck. All his thoughts will come true easily, it would seem, by themselves. Sorrows will dissipate, and the problems that tormented the soul will recede before the good power of this rune.

In shape, it resembled a weather vane, so it was also associated with change. Naturally, since the sign is generally positive, these were changes for the better. In addition, this symbol, standing last in the earthly attila, marked the end of earthly affairs and easy death in old age.

The next row opens the hagal rune. It is interpreted very ambiguously by various Futhark experts. After the completion of the first atto, destruction occurs, and the cosmic forces of the primordial chaos.

In mythology, this sign corresponds to Ragnarok - the end of the world, predicted in the Divination of the Velva. It combines the destructive energy of fire (the "sol" rune) and the cold of ice (the "isa" rune). But, on the other hand, "hagal" personifies more ancient images of the world.

One of the meanings of the word "hagal" is an egg. Researchers see this as a hint at the original state of the cosmos, which is similarly described by the early Christian Gnostics. Hans Herbig believed that it was in this rune that the

knowledge of the ancient Atlanteans about the history of the world was hidden. A multi-layered ice egg (a giant planet) collided with fire (the Sun), resulting in an explosion, which, however, led to the birth of life on Earth. Therefore, "hagal", despite the negative aspect, contains the seeds of the future life. A skilled mage can use

this moment to his advantage by using the symbol against the chain of events he wants to break. The name of the rune "naud" seems to be one of the most cheerful. Her

the description in the text of the Elder Edda is accompanied by the following words:

Know the runes of
beer so that you are
not afraid of deceit!
Put them on the
horn, draw the rune
"naud" on your hand - on the nail.

The signs of this group are primarily protective functions. They protect their owner from deceit and betrayal. In addition, they do not allow a person to get drunk too quickly after drinking alcohol or, even worse, drink low-quality or poisoned beer.

However, from the Old Norse language, its name is translated as "need, necessity." It should be understood in two ways. First, it is material need, poverty. But to a knowledgeable person, she brings deliverance from suffering, as the text of the ancient Saxon runic poem tells about this:

A tight bandage will tighten the need for the chest,
but it can also turn into help if you turn your
gaze to it in time.

Another meaning is associated with need as a need for something that is not yet there. Here we are talking about destructive desires, the culprit of which is the person himself. However, as in the first case, the meaning of the rune can be both destructive and creative. The person meditating on it was asked to direct his thoughts in the right direction and not waste energy in vain. The next rune - "isa" - from a magical point of view, is one of the most powerful in all of Futhark.

In the mythology of the Celts and Germans, the rune had its own correspondence: the original cold matter, from which, subsequently, with the help of fire life emerged.

Traditionally in symbolism, fire is seen as a masculine active force, while water is feminine and passive. The first streams of water that emerged from the union of ice and fire - Eligavar, gave birth to the first life - giants-jotuns. From the body of one of them, Odin creates the surrounding world.

According to its meaning, "isa" can stop processes, which is why it is considered one of the runes of procrastination. But at the same time, it is not without an element of destruction, because the cooled liquid expands and can split the vessel in which it is enclosed from the inside. Also, one should not forget about the enormous power of the avalanche rushing from the mountains.

In the mystical tradition, ice is a symbol of wisdom coming from the depths of centuries. Alchemists showed a special interest in him: this element was considered a "transitional bridge" between the liquid and solid state of matter.

The rune "dzhera" completes a series of symbols, with a touch of negative. Already by the similarity of its name with the English word "year" one can guess its main meaning - the year, to which is added the additional meaning of the completed cycle and harvest.

For the inhabitants of the harsh North, the harvest season played a very important role. How well the bread was born depended on how the family would survive the winter. Since the year could also be unlucky, the character of the "jer" is changeable: the rune either brings life or takes it away from people.

But they are all links in the same chain. Without failure there is no happiness, and without death there is no life. The main lesson that the symbol of the year teaches is that changes are part of the cosmic cycle, and no one can avoid them.

The sign also serves to indicate the result, because in autumn the farmer harvests what he sowed in the spring.

How much strength and patience he put into his work during the summer, so much will be rewarded to him during the harvest. Therefore, the rune is considered the embodiment of harsh northern justice.

Completion simultaneously opens the way to a new cycle, which should repeat the previous one and give new fruits. Skalds, singing this rune in verse, emphasized this with the following words:

"Gera" rotation completes the cycle, but
remember: without reaping the fruits of
yesterday, do not enter a new circle.

If at the level of reality and practical activity it is connected with the annual cycle, then at the astral level it is a lunar calendar. This device has long had not only applied, but also a magical character, which made the knowledge of "dzhera" useful for magicians and astrologers. The rune "eiva" appears under the unlucky, according to popular belief, number - thirteen.

However, its position in the Futhark has one curious and important characteristic: it is in the middle of the alphabet and is the main rune of transformation, as it symbolizes the transition from living to dead.

Any initiation has a mystery character, that is, it contains the idea of the death of the former personality and the birth of a new one. We have already mentioned that the Indian Aryans called themselves twice-born, since entering a caste was perceived as a new birth. Such a transition undoubtedly contains danger, and it is no

coincidence that it should be feared. But if you do not face your own fears and do not defeat them, then the desired renewal will not happen. The meaning of this rune ("yew tree") adds a new meaning to it. In the mythology

of the Scandinavian peoples, it is already represented as the ash Yggdrasil. It was to him that Wotan nailed himself in order to comprehend the meaning of spells. In addition, Yggdrasil is the World Tree, it is the arbor mundi of medieval alchemists, which also represents the center of the world, its axis. A connoisseur of ancient texts will say that all the structures of the cosmos formed around him. From the mystical deck of Tarot cards, this rune corresponds to the lasso "Death", also acting under the

unlucky thirteenth number. The yew staff showed the dead the way to the afterlife and at the same time did not allow them to return back (recall the famous aspen stake with which you can destroy vampires). Therefore, the sign "eiva" was often placed on the graves of people who, during their lifetime, were considered associated with dark forces.

There is a passage in the Speech of the High One saga in which Odin lists the spells he knows. One of them just concerns the revival of people who have left this world:

The twelfth I know, If
I see on a tree An
upturned corpse swaying; I'll cut it
out And
draw runes, That
he will walk And talk
to me.

It is known that Wotan was not just a magician, but also a necromancer, that is, a person capable of using special spells to force otherworldly forces to serve him. The magicians of the Third Reich tried to use this aspect of his power to resurrect warriors (and not only of our time) and make them ideal programmable killers - zombies. The next symbol of Futhark

- "perth" - was used to name the bag, from which, during divination, wooden lots with runes inscribed on them were taken out. It carries such a rich and diverse meaning that we will try to highlight only its main layers.

Firstly, as the designation of the container, the rune acquired the meaning of the mother's womb. A person is born from it, who from that moment is included in the cosmic chain of causes and effects. From the moment the umbilical cord is cut, his fate is determined, and now he will independently bear all her hardships and trials. If "feu" personified carnal attraction, then in the

rune "pert" fertility is expressed - another component of the traditional female image. In the Futhark sequence, these two runes complement each other and often

used together in spells.

Secondly, the process of the origin of life bears the imprint of mystery. The power of nature, incomprehensible to mortals, connects the male and female principles, suggesting magical help from the gods. During fortune-telling, a person mysteriously receives for himself that sign that reflects his fate and predetermines his future life. Since at the moment when the subject draws his lot, he can get anything, the chosen symbol carries the potential of the whole Futhark

in a latent form. From the point of view of transformation magic, "perth" is an "X variable" that can take on any value. With its help, the free will of a person is included in the spell.

Whereas the rune "raido" represents the path, "perth" represents the crossroads. It is known that witches performed their witchcraft rites at the crossroads - wise women who considered the sign of fate also a symbol of their special, unlike male strength.

The fifteenth element - "alg" - is associated with the patron of all attar - Heimdal. This god guards the border between the world of the living and other areas of space. Having learned the secrets of controlling fate and the afterlife, a person who has met this sign must turn back to his native world. From this moment on, the one who knows the meaning of the runes has to take into account not only

own interests, but also how his actions will affect others. The guardian of the limit severely punishes those who have entered the norms of life in society. According to the outline, the rune "alg" resembles a cross, both ends of which are bent up. Like a cross, it performs protective functions. It was believed that to the greatest extent the power of this symbol can be used in battle.

warriors.

Rune "alg" is also similar to elk horns. The forest giant uses this deadly weapon exclusively for defense. This sign contains a lot of energy, but it cannot be used for the purpose of attack.

However, there is another area in which this rune is used very often. This property is clearly reflected in it: in its lines one can see a man raising his hands, as if addressing the gods. It's a symbol

priest, dedicated, having contact with higher powers and enjoying their patronage and protection. Since there is no amulet stronger than the one bestowed by the deity, of all the runes of protection, this one is the strongest.

In the Third Reich, this sign was used quite often, especially in combination with the "zig" rune. He appeared on the clothes and amulets of the SS men, was printed on rings and medallions.

In cemeteries, statues in the form of a cross with upturned ends were placed on the graves of especially distinguished warriors as a symbol of their strength and valor, and also as a sign that they died defending the ideas of the Reich. But at the same time, you can catch another meaning of this symbol: with its help, a border was drawn that the dead could never cross. The next rune is known to most people from the widely used SS symbols. This is a "zig", meaning glory and victory. Its name even entered the official greeting of all the soldiers of the German army.

She is a symbol of the Sun. Perhaps that is why she was so revered by the Aryan mystics, who considered the planet Sun to be their patron. If the "zig" is rotated 90 degrees and applied to a straight rune, you get 94

the swastika, also widely used as a solar symbol. In his att, "zig"

is the last element, and therefore it was traditionally considered a happy ending, a victory. But if the "wunjo" occupying the same position symbolizes victory over oneself, then the sign "zig" completes worldly affairs and the middle circle of wanderings. In addition, it contains the meaning of well-deserved peace, which comes after the flames of war have already flared up and all enemies are defeated. But the respite, as a rule, is short: using it, the warriors often gather active strength for the upcoming new battles soon. In outline, this rune is similar to lightning - the smashing hammer of Thor. But in

terms of human capabilities, it denotes intuition and mystical inspiration. Therefore, Hitler, who did not rely on reason, but on a direct understanding of his ideas, was so fond of decorating halls for public speaking with her. The English skalds also emphasized the destructive shade of this rune, which appeared when a person who was not completely freed from desires took it in his hands:

The rising sun always means hope, But beware
of calling to yourself, without first calming
down the dark forces in your soul. "Zig"
will increase spiritual power a hundredfold, But
instead of luck and joy of slaughter, only shadow
and decline await the careless.

The seventeenth rune opens the last, divine, att, which is patronized by the god Thor. Therefore, it is fair that the rune "tyr" is dedicated to him. Like the second row of the Futhark,

the third also begins with purifying destruction. Thor gives his hand to get the power that allowed him to smash hordes of giants. Instead of a forced sacrifice, this time a voluntary one is offered, and it gives much more power.

Since Thor dominates the Thing - the general meeting of all the leaders of the tribe, his rune carries the meaning of justice. True, it is very different from our ideas about the court. Sometimes, in order to find out the truth or resolve a dispute, they resorted to the help of a ritual duel - a holmgang. It was believed that God himself punishes the guilty on it, putting his strength into the right hand, so that the deceiver could not win. In a duel, they often fought to the

death, because, according to the Vikings, it is better to fall on the battlefield with a weapon in your hands and wash away the shame of a lie than to wear it for the rest of your life. The spear-like rune served as a warning to anyone who was about to commit a dishonest act.

Its other meaning was also reflected in its outline. Like an index arrow, it determined the right direction of movement for those who, with its help, tried to find their way. But it had to pass no longer in accordance with the wishes of the seeker, as it indicated the path to the truth, requiring courage and self-sacrifice. If "tyr" was the rune of a male military court, then "berkana"

symbolized female power and truth.

In contrast to the previous one, it was considered more calm and associated not with inflicting wounds, but with healing. For the weak half 95

humanity was supposed to have its own sacrificial test - childbirth. But during it, power was not acquired, but, on the contrary, was bestowed on the world. In

northern languages, the sound of the word "birch", which is a translation of the name of the rune, and "to give birth" are almost the same (compare the English words "birch" and "birth", meaning "birch" and "birth" respectively). Based on this, modern rune researchers interpret it as a force that can successfully resolve difficult childbirth and purify the child during his

coming into being.

In the northern villages, birch is still planted at the entrance to the house. Symbolically, it is the threshold that corresponds to the place of birth and transition. To prevent evil from entering the house, the dwelling must be constantly guarded.

The next rune - "eva" - is similar in writing to the Russian letter "М", but in writing it denoted the sound "е". Its meaning is derived from the Old Norse word for horse. This animal was revered as sacred in many cultures, even separated by oceans.

Like the turis rune, it embodies fertility and primeval natural strength. But unlike the tour, which lives mainly in forests, the horse is an animal of the steppes, and it was deified, as a rule, by the steppe peoples. This fact suggests that the ancestors of the Scandinavian peoples came from the vast plains of Central Europe and Asia.

The sun is often represented as a chariot drawn forward by frisky stallions, also symbolizing movement. But when driving them, one should be careful: a heated horse can carry or throw off a rider. The ancient Greek philosopher Plato used this image to describe the soul, whose desires must be constantly controlled by the mind. Initially, in the Scandinavian tradition, "eva" represented not one, but a pair of twin stallions. Twins in ancient times had a sad fate, because there is nothing alike in the world, and therefore one of them had to die. It was believed that the twins contained a special power, which even those around them were afraid of. She, according to popular beliefs, is capable of becoming a source of both great deeds and bloody strife. Also, this rune embodies a mystical beast, an assistant to a person in his wanderings. If we turn to examples from Russian folk tales, then such animals will be

the Gray Wolf and the Little Humpbacked Horse. They act as guides in other worlds (the kingdom of Koshchei is a vivid example of the afterlife), and also teach the traveler spells, get magical items for him. In general, they are a devoted

magical entity, a mystical double of a person traveling through other realities. Perhaps for this reason, the rune "eva" was given such great importance in witchcraft. According to legend, Wotan could incarnate in any animal and thus make the most incredible walks.

The rune "man" means not so much an individual as the whole human race. Therefore, it is symmetrical, because humanity consists of two halves - men and women, and not one of them can be discounted. The feeling of the unity of the family, as well as the transience of being in this world together with loved ones, are expressed in the following words of the ancient poet:

Happy is he who is loved by his loved
ones, is aware of his unity with them,

but he is mortal, and destined to part, the
further the death, the more painful the separation.

In other words, no matter how attached a person is to this world, someday the wheel of time will stop for him, and he will cross the border of the territory inhabited by people. The mythological correspondence of this symbol is Midgard, the middle world of people. It was created in accordance with the laws of the human mind, especially for him. The one who knows the rune, thus, holds in his hands the key to the knowledge of the world. The mystics of the Third Reich used this rune to awaken the so-called ancestral memory. Hitler and Himmler attached great importance to this department of knowledge, believing that with the help of the wisdom of the ancestors it was possible to resurrect the magical abilities of the Aryans. "Man" in combination with other symbols of the last, most powerful Futhark attila, was supposed to lead the mystics through the thickness of time to other worlds. The next rune - "lag" - is the rune of water. Having gone beyond the middle world, he finds himself

among the surrounding waters of the World Ocean, in which the giant serpent Jormungandr lives. The dark abyss of the sea awakens the most primordial fears in a person. In modern terms, it is a symbol of the

collective unconscious. It has a depth that no one can fully look into.

But the one who knows this element acquires great strength and deep, primordial wisdom. The waters of the ocean often became their grave for sailors. The stern god Njord took a sacrifice for himself, and if he was not pleased, he sent a storm and drowned the whole ship. To avoid such a fate,

the one who knew the meaning of the rune "man" sacrificed himself for the sake of others. In general, this and the two previous runes complete the earthly cycle of the adept's training.

The closer we come to the completion of the Futhark, the stronger and more perfect the runes. Outwardly, this is manifested in the fact that they become symmetrical. Such is the "ing", symbolizing the cosmic flame. Its name served as one of the epithets of the god of fertility Freyr, so the symbol itself connects a person with the forces of the universe. The rune reminds us of the relationship of our energy with nature, on the basis of which all processes in the body operate. Few runes refer us directly to the names of the gods, and as a result receive greater power than the rest. However, the range of application of "ing" is limited: it works best in awakening fertility spells, and also works well when a person needs protection. Just as a flame rises from the surface of the Earth into the sky, a mortal who has gathered enough strength and wisdom in himself is able to ascend with his mind to the halls

of the gods. If you look closely at the lines of this rune, you can see that it is made up of two "gebo" runes standing on top of each other. For the alchemical tradition, this signified the sacred marriage

between Heaven and Earth.

The rune "dagaz", or "day" according to modern researchers, is considered the rune of a bright beginning. It symbolizes awakening after the darkness of the night, as well as the mystical rebirth of nature. She almost completes the

third att. If at the level of "wunjo" the

end of affairs is in the nature of joy, personal

happiness, at the level of "zig" - victory over the enemy and affirmation in the world, then this symbol represents the result of esoteric training, the acquisition of magical abilities. According to the

occult interpretation, this rune meant spiritual awakening, and sometimes even rebirth in a different guise. The previous steps have already given the subject control over his personality, and he is now ready for

moving on.

The rune "dagaz" is similar in design to "gebo", but the vertical opposite ends are additionally connected here. So, this symbol denotes a higher level of harmony between the heavenly and the earthly. Here are the verses dedicated to this rune in the Old English poem:

Light is impossible without darkness, and there is no night without a
day, the Dagaz rune is a talisman of the balance of power.

The last, twenty-fourth, Futhark symbol is "fila". Its meaning is determined by the words "property, heritage". It would seem that one who has reached the end of the path again returns to its beginning: after all, the alphabet begins with the rune "feu", which has a similar meaning. What's the

matter? Indeed, the circle seems to close. The one who started step by step to comprehend the essence of Futhark comes to the center, from where he came out, but not empty-handed. He acquired a deep knowledge, corresponding to the tradition, which, like the inheritance, is transmitted from father to son.

Now the house is seen by the initiated in a different light. It represents the focus of the cosmic and earthly, since the gods of the family were kept in the dwellings of the ancient Scandinavians and Germans and a sacred fire burned in their honor. That is, everything that a person was looking for on long and difficult roads turns out to be concentrated in the immediate vicinity. The

"fila" rune was most often applied to the jamb of the front door, approximately where, according to Russian folk signs, a horseshoe should hang. She protects the house, but not so much its material integrity, but spiritual peace and respect for the customs of the ancestors.

In some variants of runic magic, there was another symbol. It denoted the so unknowable, incomprehensible to the mind, that there was no special written sign for it. It was called the empty rune. It was already a late addition to the classical alphabet. In many religious systems, the highest level of knowledge accessible to man is not subject to either written or oral expression. The Indians of Latin America call it "nagual", which translates as "without words." This rune is the entrance to the unknown divine world. Since anything can be expected from him, for a fortuneteller, she denoted

surprises to which creatures from other worlds had a hand.

So, we have seen that, like many ancient alphabets, each Futhark sign has many meanings. They determined what role in the process of the universe, as well as in spells duplicating it, one or another rune would play.

It was their magical application that attracted Hitler and his occult advisers. But, in addition to awakening the national spirit, they, according to the Nazi mystics, had to pursue another goal.

The Fuhrer was absolutely sure of the existence of a secret Jewish conspiracy, which aims to destroy the Aryans. Since the war was fought primarily by magical means, the runes had to oppose the Kabbalistic tradition. The rabbis also used the letters of the sacred language

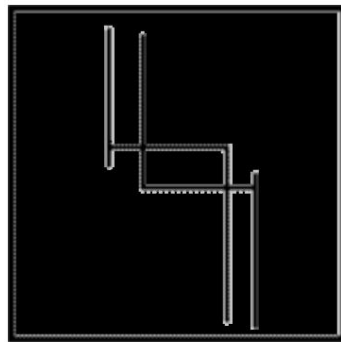
in which God dictated the Torah to create golems and control the forces of nature. Their number corresponded to the number of connections between the sephirah (mystical centers) that make up the tree of knowledge. Tarot divination cards were also considered a practical application of the Kabbalah. Companions of Hitler sought to find a worthy response to this hostile, as they believed, force. But they did not use runic divination in its entirety, but chose only those signs that were close to their mood. The rune "zig" was widely used. In addition to the symbol of the SS, she was part of the emblems of

most fascist organizations. Another rune - "tyr", dedicated to the god of victory Thor, entered, for example, in the sign of the youth organization "Hitler Youth". It was believed that she would develop in future soldiers of the Third Reich such a trait as militancy. Fertility runes were widely used in agricultural work. The symbols of the Ministry of War are the rune

"zig" and the rune of destruction "hagal". The Ministry of Agriculture was decorated with the rune of the harvest "dzhera".

During World War II, runic divination was often used. Probably, this was done in order to equalize the chances in the fight against the allies. The divination system used was, by the way, proposed by Guido von List.

Mysticism and bureaucracy "Ahnenerbe"



The drama of human destinies is always concrete. The organization is always faceless. This is a bureaucratic machine that, like a meat grinder, mercilessly grinds people's lives. The person is also impersonal for her. To an even greater extent, this applies to the Ahnenerbe structure, which is busy building a new race. But every organization has a leader. These are the ones we will talk about in this chapter. In our small book, which is something like an anthology, we will turn to a great scientist, perhaps the most famous researcher of the phenomenon of Nazism.

"Two years after the end of the Second World War, German newspapers published a small piece that at first no one paid attention to. On February 4, 1947, in the Berlin Telegraph, an unidentified librarian from Poznań University reported on

SS library of 140 thousand books and documents, the evacuation of which he led in March 1945. What the archivist found in the dilapidated castle of Count Haugwitz was the remains of the documentation of the "Sonderkommando X" created in 1935, which studied the medieval trials of condemned witches. Documents of trials of sorceresses covered the period between the 13th and 17th centuries. Having found in the books the notes made by the SS where the methods of interrogation and torture were described, the Polish researcher made a hasty conclusion. He believed that this unit should have studied the methods of torture used in the past in order to use them in practice. But this assumption was wrong. Indeed, in the summer of 1943, the

RSHA, the SS Imperial Security Headquarters, confiscated the baroque castle of Count Haugwitz. Here, one of the structures of the 7th Directorate of the RSHA, which was engaged in ideological research, was supposed to hide from air raids. This structure was called "Sonderkommando X" or "special assembly". Indeed, "Sonderkommando X" was actively engaged in the study of witch trials. But with a completely different purpose than the Polish librarian intended. Himmler always showed an interest in witchcraft and everything connected with it. At least one example testified to this. On May 23, 1939, Reinhard

Heydrich, chief of the SS Security Service, sent a secret directive to one of his subordinates, Dr. Spengler. It was instructed to find witches or sorceresses in the pedigree of the Reichsfuehrer SS. The order was executed almost immediately. The SD found references to a certain 48-year-old widow, Margaret Gimbler of Markeisheim, who, as a witch, was burned on April 4, 1629. Himmler's reaction to this message remained unknown. Most likely, he was pleased with this result, since in his family there was a legend about the progenitor burned at the stake. However, this isolated case was clearly not enough to explain the general study by the SS of the history of witchcraft processes that took place not only in Germany, but throughout Europe. There are still discussions why the Reichsfuehrer started such an expensive research project as the study of witch trials. No one can give a clear reason for what prompted him to take this step. But first things first. On November 16, 1935, Himmler spoke

at an all-Imperial peasant celebration with a speech "The SS as an anti-Bolshevik militant organization." During the speech, the Reichsfuehrer went beyond the designated topic and called for "repaying debts to world Jewry", whose victims were German witches: "In many cases we can foresee that the Jew, our eternal enemy, hiding behind some kind of mask, is playing the game with his bloody hands ... We see how the trials have lit fires that turned to ashes countless thousands of women and girls of our people." After the Reichsfuehrer, this topic was developed by the "chief historian" of the Imperial Food Cabinet, Horst Rechenbach, who led the "Main Directorate G" ("The Peasantry in the Question of Blood") in this structure. He vividly painted pictures of the demographic decline in Germany, which occurred in the past millennium. He saw the reason for this in the loss of the most valuable women and girls burned at the stake during the persecution of witches and heretics. "These delusions have cost us hundreds of thousands of lives, lost equally in Catholic and 100

Protestant areas." The

conclusion was as follows. The Jews, using the Christianization of Germany, not only destroyed the "biological roots" of a healthy nation and liquidated the remnants of a truly German culture, but also, with the help of Catholic Rome, wiped out many thousands of bearers of this precious culture. The main ideologist of Nazism, Alfred Rosenberg, in his "Myth of the 20th Century" spoke not even about hundreds of thousands, but about 9 million people! And then a somewhat unexpected passage followed: "Historical witnesses of the ideological struggle of the German tribes - medieval witches and wizards - should be inscribed on the blood-red banners of the National Socialist movement!" But to create such a "memorial" one desire was clearly not

enough. The SS chief needed the most accurate biographical and statistical data. In this matter, he could not rely on the party office, and therefore required his own investigations. To implement this project, Himmler turned his attention to a young officer from the SD, Franz Alfred Siks. This legal lawyer, born in 1909 in Mannheim, was the personification of young intellectuals who served in the SS. Having joined the Nazis while still a student, in 1934, he headed one of the departments in the Imperial student leadership. A year later, in 1935, he became the head of the SD IV2 department, which was responsible for the ideological struggle against the enemy. At the same time, Ziks taught at a higher school, and later became a professor at the University of Königsberg. In June 1937, Franz Siks, speaking to a student audience at the University of Heidelberg, proclaimed a "revolution in the scientific picture of the world", which was to be expressed in the separation of the ideas that determine the existence of the people from the rational ideas of the 19th century. Zixx was already in charge of Sonderkommando X at that time. He received from Himmler a kind of special order: "To find in the heretical, sectarian and mystical movements of the Middle Ages the last attempt of the German essence to resist the foreign dominance of the Catholic Church." Not all National Socialist historians were suitable for such work. The ambitious SS officer immediately decided to make these studies the prerogative of the SD. The research carried out under his supervision had to be opposed to the theses of some researchers who, not feeling the political situation, proclaimed that "the persecution of witches did not come to Germany at all from the Etruscans, not from Rome, but was an old Germanic custom, with which, unfortunately, , and the church could not cope. Well acquainted with the student and teaching environment, Siks immediately began to select suitable personnel who could carry out the "special order" of the Reichsführer SS. This year was the birth date of the "Sonderkommando X", called upon to fight against Jewry and Christianity. The study of the trials of witches could become a very profitable trump card in the hands of the SS leadership. It was at this time that there were heated debates on this issue. On one side was the Catholic

Church, and on the other, the new elite of the Third Reich. At the same time, it became obvious that the Nazis were losing this argument, since they lacked compelling arguments. "Witch trials" have become a political task.

That the SS leadership, intending to create their own ersatz religion, risked losing the battle for racially pure German 101

peasantry, testified to the secret reports of the Gestapo, dating back to 1935. They talked about the need to justify the new "Germanized" peasant calendar published by the Imperial Food Cabinet. The fact is that in January 1935, protest actions organized by church leaders among the peasantry literally swept across the country. The Catholic episcopate did not like the fact that the new peasant calendar did not include traditional Christian holidays. The resolution of the episcopate was more than decisive: "This calendar has no place in the German Christian family of peasants." The churchmen were especially indignant at the following entry in the calendar: "Good Friday: 4,500 Saxons killed by Charles the Butcher (Charlemagne) are commemorated, as well as all the injured heretics, champions of the faith and witches." The Catholic Church was not going to put up with such antics. An article even appeared in one of the Berlin newspapers, in which the new peasant calendar was called "a model of historical nonsense, blind anti-Christian fanaticism." The Bishop of Trier went even further. In response to the statement that "9 million murdered heretics are the fruit of church hatred," he proclaimed from the pulpit that such calendars were destroying the "people's community" of the Third Reich. Catholics quite rightly believed that one of the initiators of the anti-church campaign was the author of *The Myth of the 20th Century*, Alfred Rosenberg. But it is curious that the

first step towards the witches was taken by a woman: Matilda Ludendorff, the wife of one of Hitler's closest associates. It was she who, back in the 1920s, wrote the work "Christian Cruelty Against German Women". But the detailed beginning of the development of the "Vedic theme" in the Nazi camp still belonged to Alfred Rosenberg. This man, whom Hitler himself called "our party dogmatist", wrote a book that was second only to *Mein Kampf* in terms of circulation in the Third Reich. This "Nazi gospel" was called "The Myth of the 20th Century". A rather heavy, confused and chaotic thing, in which Rosenberg tried to argue with the "Roman-Syrian-Jewish myth." One way or another, it was thanks to this book that Rosenberg gained a reputation as the main ideologist of the NSDAP. Moreover, it was thanks to her that Rosenberg earned a reputation as the main anti-clerical, and his "Myth" was included in the "index" of books banned by the Vatican.

Rosenberg himself considered the persecution of witches an Asiatic relic brought to European soil by the Etruscans. In his "Myth of the 20th Century," he wrote: "Our medieval worldview, that terrible belief in witchcraft, that witch mania, which fell victim to millions of Westerners and which by no means died with the Witches' Hammer, returns to this Etruscan haruspex, but continues to live happily in modern church literature, ready to return to the open any day: that ghost that often disfigures Nordic-Gothic cathedrals and goes far beyond the natural grotesque. And in Dante, grandiosely designed Etruscan antiquity is reborn: his hell with the carrier, the infernal swamp of Styx, the pelasgic bloodthirsty Erinnias and Furies, the Cretan Minotaur, demons in the disgusting guise of birds that tormented suicides, the amphibious creature Gerion. There, the damned run across the scorching desert in a rain of fiery flakes; there criminals turn into bushes, upon which Harpies flock, and every broken branch causes them to bleed and lament eternally, black bitches pursue the damned and 102

tear them apart, causing them unbearable torment; horned devils whip deceivers, and whores are drowned in stinking sewage. Imprisoned in narrow gorges, the Simonist popes languish, their twisted legs are painfully licked by the flames, and Dante loudly complains about the corrupted papacy, the harlot of Babylon. In his opinion,

the persecution of witches and the Nordic way of life and thought were incompatible. It was these two principles that torn apart the medieval European: on the one hand, there was an Asia Minor, frightening, cherished by the Church idea of the horrors of the underworld, and on the other, the Nordic desire to be "free, straight and healthy." The notorious witches were the spokesmen for the last beginning. Rosenberg's conclusion was disappointing: "Just as the Bacchic culture and the cult of the phallus sought to decompose the ancient Greek civilization, so the Etruscan doctrine of hell and witchmania cross out, if possible, any impulse of the Nordic knowledge of the world."

Given such passages, SD referents at one time erroneously believed that the onslaught of Catholics would put Rosenberg in the camp of the racial fanatic Walter Darre, who in the early 1930s was a personal friend of Heinrich Himmler. The fact is that the relationship between the main ideologist of the Nazi Party and the SS leadership has always been rather hostile. At some point, it might seem that the Catholic side began to gain the

upper hand. On January 12, 1935, a representative of the press service of the Imperial leader of the peasants, anticipating numerous indignant petitions, petitioned Himmler to ban the "non-Christian calendar." These documents were immediately on the table at the head of the SS Security Service, Reinhard Heydrich. Not fearing a violent reaction from the Catholic Church, on January 22, 1935, the police authorities gave a response stating that there could be no question of a ban on the calendar. Meanwhile, the scandal over the peasant calendar went beyond the borders of

Germany. It has already been discussed in the Swiss and Dutch press. The Nazis succeeded in presenting the open public protests of some peasant leaders, such as Count Droste, with a "personal point of view". But these explanations were clearly not enough, and on February 26, 1935, the Imperial Food Cabinet made a concession, deciding to still partially limit the distribution of the calendar. After that, the Münster Gestapo reported: "Following the statement of the Reich Leader of the Peasants, the secret state police are no longer in a position to prevent protests against the calendar."

As a result, local SS officials asked that these events be described as "non-political" and removed from the competence of the Gestapo. But Himmler's reaction was completely different. He demanded that those regional peasant leaders who supported "clerical sentiments" be punished. Under pressure from the leadership of the SS, Walter Darre, who was not only the Imperial leader of the peasants, but also a high-ranking SS man, retracted his statement. Heinrich Himmler decided to launch a counterattack on the church. And in the same 1935, at the Imperial Congress of Peasants, his famous speech about witches was heard. By and large, this speech, as well as the emergence of Sonderkommando X, was a reaction to attempts by church structures to declare their worldview 103

influence in Germany and put pressure on the leadership of the SS.

But this was far from the only incentive to study this problem. Interest in witch trials was also dictated by the festivities organized by the Catholic Church on August 7, 1935. The reason for these celebrations was chosen, from the point of view of the SS leadership, extremely odious - the 300th anniversary of the death of the famous German Jesuit Friedrich Spee. The Catholic leadership portrayed Spee as if in his literary heritage he opposed the pernicious practice of persecuting witches, which allegedly served as a pretext for his conflict with the leadership of the order. It was portrayed as if the books of this Jesuit were only miraculously not included in the list of works banned by the pope. It was in the figure of Spee that the Catholic Church wanted to find that historical character whose deeds could be used for polemics with the dogmatist Rosenberg. Not at all adhering to historical realities, the Bishop of Trier delivered a speech on the grave of Spee, which contained the following words: "Thanks to him, our fatherland was freed from the horrors of the witch hunt." Involved in this controversy, Rosenberg responded by writing an article entitled *Obscurantists of Our Time*. In proclaiming in this article the "Society of Jesus" responsible for the new wave of persecution of witches, Rosenberg made one mistake: he inadvertently touched on a topic that only Himmler and Darre considered themselves to be the spokesmen for - the Grail. Relations between these functionaries, always teetering on the verge of love and hate, once again deteriorated. Himmler decided that it was no longer possible to delay the implementation of his plans, and began the construction of Wewelsburg Castle. At first, it was carried out with the help of young Germans who served in the Imperial labor service. In 1939 they were replaced by prisoners from the Sachsenhausen concentration camp. In addition to these events, which had, as it were, an external impact on the Reichsfuehrer SS, there were also some internal events. As such, we can name several manuscripts that appeared in the bowels of the SS. One of them belonged to Klaus Graf, a specialist in witchcraft processes, the other to Arnold Rüge, an active fighter of the "Völkisch" groups, the third to the lawyer Walter Böhm, who in November 1933 was attached to the apparatus of the SS Main Directorate for Race and Settlements. As part of RusHA, Bem was supposed to prepare anti-clerical propaganda. A few words should be said about this man. On October 16, 1933, just a few days before he entered the SS, he defended his dissertation "A Catholics."

A study of the position of the unbaptized, apostates, heretics and schismatics in Catholic canon law. Once in the SS, the scientist immediately received an order personally from Himmler to carry out, under the leadership of Gruppenführer, SS Kurt Wittge, the research project "The Bloody Duty of the Church to the German People." The most interesting thing is that the lawyer studied this issue, taking the pseudonym of Walter Ungnad (Walter the Restless). In the plan of work prepared by Bem-Ungnad, Himmler at that moment was very interested in the fifth item, "Trials of Witches." It is in it that we could find the words that the Reichsführer SS adopted and loudly uttered at the Imperial Congress of Peasants in 1935, in fact repeating the text of the plan: "Hundreds of thousands of German women and girls were sentenced by perverted Christian judges to painful death or burning." After that, Witte warned 104

researcher that the head of the SS showed an increased interest in his developments, and therefore there could be no talk of any exaggeration and superficiality, it was necessary to comprehend in detail all aspects of this issue. In fact, Himmler was very easy to provoke to start a new propaganda and research campaign. A good example of this is the project Forest and Tree in Aryan-Germanic Spiritual History and Culture, implemented within the framework of the Ancestral Heritage Research Society. The impetus for its emergence was a gift made by the Imperial women's leader, Gertrud Scholz-Klink, in 1938 on the feast of Yule, which was supposed to replace the Christian Christmas. And Scholz-Klink just presented Himmler with a cookie made in the form of an elk.

In the spring of 1939, the head of the "Black Order" contacted the chief huntsman of the Reich Goering and persuaded him to jointly finance the research of Professor Franz Altheim, who was to give worldview significance to folk motifs depicting an elk and a deer. Or another example. Once, in a conversation with Himmler, Goering threw a phrase that crows very often circle over places where earlier, even in ancient times, mass executions and massacres took place. Himmler immediately adopted this idea. On October 9, 1942, he ordered Heritage of Ancestors to draw up a map on which all

such places.

But the work of "Sonderkommando X" was determined not only by the views and ideas of Himmler.

Along with him, a specialist, a person with deep knowledge, participated in the formation of Sonderkommando X. It was Professor Obenauer, dean of the Faculty of Philosophy in Bonn and one of the first academicians of the SD. It was he who selected personnel for the Sonderkommando. His views on life and history diverged from Himmler's. Unlike the Reichsführer SS, he was not obsessed with Nordic myths. But fate decreed that he actively collaborated in the SS, in fact supporting

many of the crazy ideas of the ambitious head of the Black Order. Perhaps he was driven by ordinary opportunism. Perhaps some other motives. One way or another, the employees of the Sonderkommando X did not have the right to their own opinion, they had to go only in line with the racial fantasies of Heinrich Himmler. Founded in 1935, "Sonderkommando X" until the spring of 1936 was closely associated with the SS book depository located in Leipzig. In his autobiography, SS

Untersturmführer Wilhelm Spengler described the emergence of the Sonderkommando and the book depository as follows: "In the spring of 1934, he proposed using the possibilities of all German-language literature in the interests of the SD, the security service. I continued to develop this idea from June 1934 to March 1936, that is, until it found its embodiment in the Leipzig SS book depository. On April 1, 1936, a joint meeting of representatives of this institution and employees who carried out a special "order X", given personally by the Reichsführer SS, was held in Berlin. The first task that the SS book depository had to carry out was the preparation, with the help of some academic institutions (the Leipzig book depository, a number of universities, etc.), of a detailed "Bibliography of the National Socialist Movement (1919-1933)". Then implementation 105

This project was entrusted to the local head of the SD, Lothar Beutel, who requested "five political soldiers" (as SS officers were sometimes called) to carry it out. But back to

Sonderkommando X. For a long time its payroll remained unknown. Many employees were designated not by names, but by conditional letters. Only thanks to the efforts of German scientists, light was shed on this problem. So, who did this "Sonderkommando" consist of?

The highest curatorship from the SD was carried out by the already mentioned professor Franz Alfred Sieks.

Directly under his command were two high-ranking SS officers: Wilhelm Spengler and Dr. Rudolf Levin. In the documents, they were designated respectively by the letters Sp and Lv.

Dr. Wilhelm Josef Spengler (1907–1961), who received his PhD in 1931 from the University of Leipzig after defending his thesis on the origins of Schiller's dramas. In March 1934 he joined the SS. In 1936 he was promoted to the rank of officer. In 1944, Spengler was appointed one of the heads of department III C in the RSHA, which dealt with cultural issues. Dr. Rudolf Levin (1909-1945) also graduated from the University of Leipzig, just like Spengler, defended his dissertation there.

The staff members of the witchcraft project were: - Martin Biermann. Born in 1914. Worked as a legal assistant.

Following his father, he first joined the NSDAP, and then the SS.

- Dr. Otto Eckstein. Born in 1912. After graduating from the university, he worked in the party censorship commission, from where he moved to the "special book depository" of the SS. —

Ernst Merkel. Born in 1907. He began his service in the SS in the Leipzig "special book depository". - Dr. Friedrich

Christian Muravsky. Born in 1898. One of the few army chaplains who completed his Ph.D. After joining the NSDAP, he was defrocked. After the Nazis came to power, he worked at advanced training courses in the German Labor Front. In 1935 he joined the SS. He was one of the leading specialists in the SD on church issues. In 1943, he was expelled from the SS for "sympathy for the Jews and the expression of philo-Semitic ideas."

— Friedrich Ferdinand Norfolk. Born in 1899. In 1924 he was awarded the Moravian Literary Prize. In 1935 he moved to Leipzig. In 1942, he received recognition from the German public for his novel *The Heart in tank.*

- Professor Wilhelm August Patin. Born in 1879. taught canon law in Munich. In 1934 he joined the NSDAP.

- Rudolf Raoul Reisman. Born in 1910. Studied in Dresden, Munich, Paris and Leipzig. In November 1936 he joined the SD.

— Rudolf Richter. Born in 1905. Failed teacher who worked for the "Middle German Radio" in Leipzig. — Gottfried Ruske. Born in 1912.

— Gerhard Schmidt. Born in 1911. One of the initiators of writing the Bibliography of the National Socialist Movement.
- Baron Schrenk von Notzing. Born in 1916. Studied in high school with Spengler. In parallel with his work at Sonderkommando X, he studied 106

jurisprudence in Berlin. -

Alfred Ferdinand Carl Wentzel. Born in 1910. After training as a merchant, he joined the nationalist paramilitarist organization Werwolf. Despite his young age, he was considered one of the veterans of the assault squads in Leipzig. He joined the SS in 1935.

- Dr. Hans-Peter Coudres. Born in 1905. In 1930 he joined the NSDAP. He worked as a librarian at the German Book Depository in Leipzig. Enjoyed the location of Himmler. Over time, he was transferred to work in Wewelsburg Castle. In addition to the

people listed above, the "special prisoner" of the Sachsenhausen concentration camp, Herbert Blank, was constantly involved in the work of Sonderkommando X. This man was once one of the ideologists of the left wing of the NSDAP. Together with Otto Strasser, he left the Nazi party and created the Black Front, which was banned in the Third Reich as a subversive organization. He was saved from imminent reprisal after

his arrest by the personal intercession of Heinrich Himmler. To solve individual problems,

the SD attracted some scientists, for example, doctors Eberhart Schmider and Wilhelm von Ehrenwiesen, as well as professors Carl Eustace Obenauer and Günther Franz. As we can see, the composition of the Sonderkommando was quite representative. Mostly they were young people who had an excellent education. This once again emphasizes the seriousness with which Himmler took this project.

In 1981, Günther Franz, in one of his reports, spoke about a conversation with Hermann Rauschning, a National Socialist dissident who fled to England in the mid-30s, where he published a number of books exposing Hitler: "Hitler Speaks", "The Beast from the Abyss". So, Rauschning, then still a high-ranking Nazi figure, characterized Himmler's views as follows: "He has little interest in new history. He contributes in every possible way to the study of witches and heretics, as he believes that a Germanic cultural heritage lived in them.

The Sonderkommando itself never had a clear habitat. At first, she huddled in the Prinz Albrecht Hotel in Berlin. Then she moved to Leipzig. During the war years, it was based in a confiscated Polish castle. Formally, she was listed in the SD, with the main department 1/3. Even more precisely, the designation looked like this - SD I / 323 X. Once in the SS, all participants in

this project received not only SS ranks, but also the corresponding service posts. Dr. Levin, by the way, formally served as an assistant for education and higher education at the Vital Information Department. After the reorganization of the SD in 1939, Sieks became directly subordinate to the chief of the RSHA, Reinhard Heydrich. Now "Sonderkommando X" operated under the VII Directorate of the RSHA. The project itself received a new bureaucratic name - PCXA VII § 3 - "Special Scientific Assignments". If we talk about the history of the Third Reich in general and the history of the SS in particular,

it is impossible to bypass the notorious "struggle of competencies". It raged all over Germany. Between various departments, various functionaries, everyone and everything. Sonderkommando X was no exception. In 1938, there was a stormy and fleeting conflict between the Sonderkommando and the Heritage of Ancestors, which on June 13, 1938 was 107

introduced by Himmler to his Personal Staff.

Let's dwell on it in more detail. The beginning of this conflict was laid long before the emergence of Ahnenerbe and Sonderkommando X. The fact is that in 1934 the book "Secret cult male unions of the Germans" was published, the author of which was Otto Hoefler, a scientist who belonged to the Vienna School of Rudolf Mux. In this work, he depicted the early Germanic result of the existence of the heroic-demonic cult of the dead, which was placed by male unions at the center of all social life. According to the scientist, it was this cult that was the source of all religious, ethical and socio-political ideas in German society. It was the secret male unions of antiquity that served as prototypes for the state and all public institutions. At the end of the work, Hoefler quite critically analyzed all the idealistic and romantic ideas about the ancient order of the Germans.

Hoefler's work was immediately attacked by party dogmatists and champions of racial ideas. The main object of attack was the conclusion of the scientist that witches were initially persecuted by secret male unions. Indeed, in writing his book, Hoefler was guided by scientific rather than ideological considerations. He collected ethnographic material, drew parallels between various peoples, including those still at the primitive stage. Starting from medieval European stories about the "horde of a wild hunter", "wild hunts", "raids of masks", he saw in these mythological events an echo of the "terrorist" action of secret unions, whose members disguised themselves as the dead, demons and spirits. The frightened population perceived these raids not at all as the actions of people in disguise, but as acts of real spirits and demons that demanded sacrifices. Such an interpretation of the past in no way corresponded to the Nazi image of the ancient heroic German. Moreover, Hoefler drew a conclusion almost heretical for Nazi science - male unions preyed primarily on representatives of the outgoing matriarchal cult, who were subsequently depicted as witches and sorceresses. Thus, the persecution of witches was not at all an Etruscan relic, not a crime of Catholicism, but a natural stage in the development of society. Moreover, this was the original function of the secret male unions of the Germans.

Hoefler, using numerous examples, showed that the motive of "wild hunters" for women and witches was pan-European. If we talk about the Scandinavian and German legends and sagas, then they did not trace the slightest sympathy for a woman tortured by the "wild hunt". That is, in this situation, there could be no question that the persecution of witches was dictated by Asian influence on Europe. out of greed or love. At the same time, ancient sagas and legends convey the image of witches and "wizard abbots" filled with unbridled lust. The problem was complicated by the fact that almost all units of the NSDAP: the Hitler Youth, the assault squads, the SS ideally suited the image of a "male union". Oddly enough, but Hepler found protection where he least expected - in the SS society "Heritage of the Ancestors". Society curator 108

Walter Wüst began to personally patronize this scientist, who was introduced to the Ahnenerbe staff. At first, he even had to represent this society in Austria, which had just been annexed to the Reich.

But one should not forget that the ideas expressed by Hoefler completely contradicted Himmler's position that "German blood was tormented by the church and the Jews." And if Levin believed that witchcraft proved gigantic contradictions between Christian prudence and the people's soul, then Wüst held a different point of view. He believed that Christianity

became a spiritual power that changed the Germans, and therefore the deep spirituality of folk beliefs could only be effective in a society untouched by Christianity. As you can see, both the "Heritage of the

Ancestors" and the SD claimed to recognize witchcraft processes. But in the end, Himmler decided that the SD should deal with this issue, since the security service, at least in its functionality, was closer to the problem of fighting the ideological enemy in the face of the Catholic Church. In addition, he was clearly not satisfied with Hoefler's conclusions, but Himmler gave unspeakable pleasure to annoy Rosenberg, who could no longer criticize Hoefler, who had become an SS officer. Attempts by the Ahnenerbe leadership to somehow circumvent

this order were unsuccessful. Nevertheless, for some time parallel work was carried out on the same subject. In 1938, the leadership of the Heritage of Ancestors even presented Himmler with a manuscript on some witch trials organized by the Inquisition. But instead of the expected approval, it received a fair scolding from the Reichsführer SS: "Ahnenerbe" should not study the circumstances of the witch trials, since this is the exclusive task of the SD. A similar order was received by Sonderkommando X itself. Moreover, in the appendix to this order, the text of the manuscript prepared in Ahnenerbe was given. On June 22, 1938, Wilhelm Spengler, authorized by Sieks and Heydrich, turned to the imperial head of the Ancestral Heritage, Wolfram Sievers, demanding that he transfer all documents and developments related to the persecution of witches and similar topics. When it became clear that there would be no more competition, we had to think about the plan for the upcoming work. Rudolf Levin, as the formal head of the Sonderkommando, wrote a program of action, which consisted of the following points; racial and historical consequences of the witch trials, the role of women in these trials, a review of the relevant literature and the compilation of a subject bibliography. Ernst Merkel was responsible for the direct implementation of the Sonderkommando program, called "The German Foundations of Witch Errors". The interest of the Project X staff went far beyond the persecution of witches. Considering the academic education of most of the Sonderkommando X members, they did not have any particular difficulties with the implementation of the last item of the program. First, the funds of the

Leipzig libraries were thoroughly checked. During the implementation of "Project X" the SS processed more than two thousand German libraries. The most valuable materials were copied and sent either to Wewelsburg Castle or directly to the SD. One

fact illustrates how thoroughly the SS specialists studied the relevant literature and documents. In 1937, in the Young Conservative 109

In the journal Action (Di Tat), one of the Sonderkommando X members, Bruno Brehm, published an article entitled Modern Witch Hunt, in which he drew numerous parallels between the courts of the Inquisition and the Moscow trials that thundered all over the world in the same 1937 year. Any researchers, even if they were private individuals, having begun cooperation with Sonderkommando X, had to observe a certain conspiracy and secrecy.

This was not an excess, since all employees of "X" had access to numerous secret documents relating not only to the witch trials, but also to the activities of the SS and the entire Nazi party.

Any trips around the country were accompanied by measures of heightened secrecy. For example, in order to go in March 1936 to the poet Peter Wippert, who lived on one of the islands of the Baltic Sea, Franz Sieks received a Gestapo car at his disposal, which was a violation of official subordination. Under normal circumstances, this would be a fairly serious violation.

But any actions of Sonderkommando X were shrouded in a veil of secrecy and were not disclosed. The trip to the named poet was due to the fact that Wippert wrote a manuscript in which he considered the original "witchy" sources.

At one time he tried to publish it in Ludendorff's publishing house, but the book was banned.

Most likely, interest in this work would never have arisen again if rumors had not reached the leadership of the SD that Peter Wippert had the original documents of the trials of 240 witches. Not hoping to get the originals, the SS authorities really hoped to make photocopies of them. Simultaneously with the "processing" of the library funds, the "Sonderkommando X" tried to pave the way to the German archives. It was not as easy as it seemed at first glance. The first troubles awaited the SS in Stuttgart. On June 11, 1935, that is, almost immediately after the Wewelsburg castle was handed over to the SS, the librarian of the SS castle, Untersturmführer Hans-Peter Koudres, visited the State Archives of Stuttgart. There he asked for detailed information about the documents of the period of the Peasants' War, which told about the persecution of witches. The head of the archive, Hermann Hering, a well-known opponent of the "new paganism," recommended that you first familiarize yourself with the literature on this issue. But in response, a brazen demand was made - in the name of the Reichsfuehrer SS, to transfer all documents of interest to Wewelsburg Castle. Naturally, there was a refusal. The story continued in the summer of 1937, when a stubborn archivist

refused to hand over the documents despite strong pressure from above. Moreover, he refused to allow one of the SD officers to work with documents, citing the low qualification of the specialist. And only on August 15 Hering's resistance was broken. But in this case, it was not about the transfer of documents, but only about their photocopying. This incident was far from isolated. The Project X staff constantly faced reluctance to hand over historical documents from the archives. To overcome so many unexpected difficulties, Sonderkommando X even had to create a special department that would only deal with obtaining the necessary approvals to work in the archives and seize documents. If you believe the documents, then with paperwork 110

SS men did not clash only in the Bavarian State Archives of Neuburg. Himmler's hopes for the speedy implementation of the project were not justified. As conceived by the leadership of the SD, the archives were supposed to send all the requested documents to Sonderkommando X. But involuntarily, the few participants in Project X had to travel around the country themselves, sit in the archives for weeks, make extracts and sketches.

But over time, the SS began to act more subtly and elegantly. They stopped resorting to direct action. In contrast to the cases when the SS men were expected to fail, the employees of the Sonderkommando X began to expand their "private" contacts with researchers and scientists. These volunteers were very clever at masking the activities of Project X. Before heading to one or another archive, a long correspondence was carried out, ostensibly on behalf of students or doctoral students at the University of Leipzig. Those, of course, did not even think to mention the notorious "Sonderkommando". So, for example, in 1941, the Berlin Archives first received a request for the availability of literature on medieval processes. During the correspondence, the alleged applicant for a scientific degree inquired about the availability of documents that related to the topic of his dissertation "Witch trials, magic and superstition".

Another method for obtaining documents was the compilation and clarification of data on the genealogy of families in which witches and sorceresses were listed. This question, as a rule, was dealt with directly by Rudolf Levin. In this area of activity, there were much fewer problems, since the compilation of a genealogy required basically only extracts from church parish books, and in some cases city chronicles and annals. For such activities, a small payment was due from SD funds, which, of course, employees of small towns did not refuse. But the "Sonderkommando K" really began to work in full force when it enlisted the support of the "Seminar of Auxiliary Historical Sciences of the Faculty of History of the University of Leipzig". It was this structure that began to send requests to various archives in Germany. For cover, Rudolf Levin was registered in this structure as a freelancer who was writing an article about the spirit of the late Middle Ages. Such a cover not only opened the doors to almost all German archives, but even to private funds, which were actually controlled by the Catholic Church. If the SS men tried to penetrate them in their uniform and with their documents, they would inevitably get a turn from the gate. But even here it was not without overlays. For example, in the commercial department of the

University of Leipzig, if not a commotion, then a fair amount of surprise, the huge bills provided by the Bamberg archive caused a stir.

The fact is that Raisman himself was not an employee of the university, but only studied at it for some time, without receiving a long-awaited diploma. But the scandal was hushed up in time, and the situation was quickly corrected.

Then the position of the "Project K" was strengthened when Franz Sieks became not only the founder, but also the dean of the foreign scientific faculty at the University of Berlin. After that, documents and extracts from historical acts were sent to his department. Their processing was entrusted to specially assigned SD officers. Such "conspiracy"

was observed not only in the framework of the "Project X", but also in the studies of Freemasonry, which also involved the SD.

The SS security service, having taken into account their early mistakes, preferred not to use their own forms at all anymore. All letters in these cases were addressed to the private address Berlin, Wilmersdorf, Emserstrasse 12-13. In addition to private

research and scientific structures, the SD used to cover such an organization as the Imperial Student Leadership, headed by Gustav Adolf Scheel, an old acquaintance of Ziks, on November 6, 1936.

Over time, Sonderkommando K began to resort to such disguise only in those cases where it could encounter bureaucratic obstacles. With the outbreak of war, SS specialists often managed to get the desired documents, citing air raids and the need to evacuate the most valuable historical documents to more protected places than the archive buildings. In the course of such an evacuation, Sonderkommando X specialists freely got acquainted with any archival funds of interest to them. If the leadership of the archives found out about this, then they received an answer that the SD employees did not use the documents at all to prepare some kind of scientific publication, but only to compile statistics necessary for the leadership of the SS. Documents, as a rule, were immediately copied or rewritten.

As mentioned above, almost all the employees of the "Project X" had a higher education, but this was not yet a guarantee of their high qualifications. It is for this reason that the leadership of the SD conducted repeated refresher courses for Sonderkommando X. The first courses were started in October 1936 and lasted until May of the following year. I wonder what topics it was decided to focus the attention of the staff of "Project X". In addition to general lectures on the history of medieval Germany, SS men were taught such narrowly specific disciplines as archiving, paleography, and art history. And yet not a single political lecture! The training was to be carried out by the forces of a "scientific unit" specially created under the SD.

The second refresher courses began in the second half of 1942. This time lectures on auxiliary historical disciplines were read by purely specialists of the Directorate of the Central Archives of Prussia. Most likely, the reason for holding the second refresher course was the errors and inaccuracies discovered by Ernst Merkel in the Sonderkommando X card index. But this training was not only theoretical in nature - all students had to perform special paleographic exercises and tasks.

The current researchers of Heinrich Himmler's "witches card index" believe that numerous errors and inaccuracies are caused solely by the insufficient education of the Project X employees. But here one cannot write off such factors as the tight deadlines allotted by the leadership of the SS to Sonderkommando X to complete its task, the specific social situation and atmosphere that prevailed in the Third Reich. In addition, it should not be forgotten that the only criterion for evaluating the activities of Sonderkommando X was the growth of the file cabinet, where sorceresses and witches were entered, and not at all the quality of material processing, Himmler was not interested in scientific discoveries at all, but in propaganda materials and the formation of his own ersatz religion, Now add 112 to that

the unwillingness of many German archives to cooperate with the SS services. So mistakes were made, as a rule, by no means because of the low level of education of the SS men, but for a number of completely different subjective reasons. Naturally, the work of the SD

employees could not be compared with the scientific developments of scientists on this topic. But the specialists of the "Project X", I repeat once again, did not take responsibility for scientific developments, they kept a simple record of registered cases of witchcraft. In addition, one should not forget that during the war years, the study of witchcraft processes was very difficult to equate to important military tasks. So, the main result of the 9-year activity of the "Sonderkommando X" was the so-called "witch card file", which contained

information about 3,670 executed witches and 33,846 cards on investigations into cases of witches. In addition, the card index also contained many extracts, copies of documents, an extensive bibliography compiled by the SS. In addition, due to the war, the implementation of such undertakings as the publication of special books by the Nordland publishing house and the shooting of special historical films on witchcraft were actually disrupted. The "file cabinet" itself consisted of cards, samples of which were personally developed by Spengler. Each card, which was a white A4 paper sheet, contained 57 fields. Most of the activities of the employees of Sonderkommando X consisted in the fact that they, sitting at a desk,

transferred the information obtained in the archives to the appropriate columns of the "witch card". As a rule, these forms were never completely filled out, since information about witches was often sparse. It is still not clear what Spengler was guided by when he compiled these forms. Most likely, he relied on the Atlas of German Ethnography. The process of filling out the forms was also not a mere formality. It went through several stages. At each stage, the approval of the relevant authorities was required. As a result, each of the forms ended up on the table at the leadership of Sonderkommando X, where it was also endorsed. Only after that the form entered the file cabinet. What columns were contained in the form: the name of the sorceress, the place of her birth, the place of execution, the accusation brought against her, the literature or the source that spoke about her. The fact that the essentially closed activities of the "Project X" were focused mainly on the preparation of an active anti-clerical policy, saved the "Sonderkommando X" from an open discussion of the results that had been achieved. In addition, Himmler recommended that the leadership of the SD announce the results of the activities as late as possible and implement the achievements of the Sonderkommando X. The Reichsführer did not want to provoke a negative reaction from conservative church circles ahead of time, thereby complicating the work of the Sonderkommando X employees.

The fears were entirely justified. As we have seen, many archivists who were Catholics were very reluctant to cooperation of SS men who expressed the ideas of a "new the National Socialist world. At first, SS researchers could use their achievements in the preparation of reference books on the ideological enemies of National Socialism. They took an active part in the preparation of dictionary entries "Masons", "Jews", "modern sects". Their publications could also be found in the journal People in 113

process of formation", published one from major the National Socialist philosophers Ernst Krik. In this journal, Franz Sieks published an article on the construction of the Masonic oath. Herbert Hagen, together with Adolf Eichmann, developed plans for the resettlement of Jews. One of the few exceptions - a text that addressed the problem of witches - was the article "The Burnt God". It contained lengthy quotations from the Inquisitor's Manual, which the author, hiding behind the letters Fr. M., discovered in a Franciscan monastery. Only the initiated could know that the article was written by Friedrich Muravsky (Fr. M.), who at that time was studying the problem of the resistance of the German population to the "foreign Catholic faith." But the article by Spengler and Levin, devoted to the "Problem of Missionary Work in Germany", could not be published. According to Spengler himself, this publication from the point of view of "Project X" was ideally worked out. Its leitmotif was the struggle of "German vitality against the enemies of the German spirit." The category of the latter included: Christianity, Freemasonry, Judaism, Marxism. It was with them that the German people waged an invisible struggle, creating a specific national structure. In 1942, Rudolf Lewin prepared a list of publications to be printed as part of Project X. Some articles had to be fundamentally different both in form and content from all previous materials. In addition, special book series were planned in the SD, which would cover individual problems.

For example, the Nordland Publishing House, which belonged to the Heritage of Ancestors, was supposed to publish a multi-volume series, Sources and Presentation of the Masonic Question. After the supposed defense of Rudolf Levin's dissertation, it was planned to launch two

book series: "Sources and Images of the Political Church" and "Sources and Commentaries on Question X". Levin's dissertation manuscript was considered scandalous and refused to be accepted for consideration at the University of Munich. The level of the dissertation, apparently, was really very weak, since the refusal came from the dean Walter Wüst, who, as we remember, was the curator of the Ahnenerbe. Ernst Merkel was no less disappointed. The leadership of the SD promised to help him with the defense of his dissertation. But the dean of the Faculty of Philosophy at the University of Hesse refused to accept the manuscript for consideration. The answer that came to Merkel said that his work would be considered after the end of the war. If we talk about popular or, as they put it in the Third Reich, "folk" literature, then the Reichsführer SS entrusted Friedrich Norfolk with work on this direction. Norfolk, a German writer from the Sudetenland of Czechoslovakia, was a multiple winner of the Imperial Literary Prizes. He came to the attention of Himmler and Ziks as early as 1940. At the beginning of June, this writer was enrolled in the staff of the VII Department of the RSHA and for two months worked with the documents and file cabinet of the "Project X". Then Norfolk received an order - in six months to write a historical novel, the

basis for which would be the events in Osnabrück. On May 12, 1943, the writer even signed an agreement with the Nordland publishing house for the publication of the novel. Later, the idea of writing a novel developed into the intention of creating a trilogy dedicated to witches. For this task, Norfolk was given about 114

three years. When Himmler saw the sketches for this work, he decided that Norfolk's work did not solve the tasks. After that,

he recommended that the writer create short stories (80-100 pages) that an ordinary German could read quickly enough. But the end of the war was approaching, and the "witch books" were very quickly forgotten.

In the bowels of the SD, the idea also arose to create special illustrative albums, which, as it were, supplemented the alleged book series.

The first album was supposed to include not only images of witches, hellish pictures and infernal creatures (vampires, werewolves, etc.), but also those who fought with them: popes, inquisitors, executioners. In the second volume, it was planned to publish drawings depicting executions, torture, trials of sorceresses. In the same album, it was planned to place, as an appendix, facsimiles of the most interesting documents concerning the persecution of witches. However, this project, proposed by

Rudolf Levin in January 1942, did not find its continuation. Incidentally, a similar thought was once expressed by Spengler, who made trips throughout Germany. Whenever possible, he photographed "memorable places" (towers of witches, torture chambers, instruments of torture, etc.). He even intended to create a special collection of photographs of a similar theme, but business affairs did not allow him to do this. Following the state of the art, the Reichsfuehrer SS decided that Project X

should use such a powerful propaganda medium as cinema. Already familiar to us, Norfolk, who was in Leipzig at that moment, had to not only concoct a "witchy trilogy", but also show his talent as a playwright and write a script for a "witchy movie". But Himmler overestimated Norfolk's abilities. As a result, "Kinoprojekt X" went to SS Hauptsturmfuehrer Heinz Ballensiefen. At one time, this man was an employee of the Ministry of Propaganda, which was headed by Joseph Goebbels. Ballensiefen took an active part in the creation of the anti-Semitic agitation "Eternal Jew". True, he never made a movie about witches. But after his two years of cooperation with Sonderkommando X, he received a very good post as head of the "Jewish sector" in the RSHA. A special moment in the history of "Project X" came when the German army was able to occupy most of Europe in just six months. Now employees of Sonderkommando X

did not hesitate to confiscate all archives, libraries and private collections. But what is interesting is that most of the specific literature that fell into the hands of the SS was not directed at all to the headquarters of the SD or Wewelsburg. She was sent to the Sachsenhausen concentration camp. It was there that the "special prisoner" - Herbert Blank was kept. This man at one time was one of the most prominent figures in the "left wing" of the NSDAP. He, along with Otto Strasser, left the Nazi party and began a fierce struggle against the Fuehrer. It was Blank who was the author of the famous exposing pamphlet "Hitler = Wilhelm III". After the Nazis came to power, he did not have time to escape from the country and was captured by the Gestapo. His fate was sealed if Himmler had not shown interest in the opposition publicist. The fact is that Herbert Blank was known not only as a left-wing National Socialist and an associate of Otto Strasser, but also as the author of several historical novels and essays that touched on the history of the peasant war.

Essentially, Blank was Norfolk's understudy. Without even suspecting why this work was being carried out, he willingly processed the materials presented to him, made sketches of articles and stories. Perhaps only thanks to this he managed not to perish in the hell of a concentration camp.

The plot regarding the implementation of "Project K" actually raises more questions than answers. Why did the employees study not only acts and documents, but also the basics of magic? What developments did the Sonderkommando members manage to carry out? Why did Sonderkommando K suddenly move from the comfortable Leipzig book depository to the uncomfortable building of the Berlin Masonic Lodge? Some questions about the activities of the Sonderkommando could not be answered, because many documents covering its activities were lost during the war. We can confidently say only one thing: Himmler once again failed to achieve his goal - he could not create a coherent and logical "building" of the new German religion. A. Vasilchenko talks about the creation and functioning of Anenerbe in detail and in an interesting

way. Huge factual material appears before us as a living background of that terrible era. "The creation of the Ahnenerbe as an independent association took place on July 1, 1935. The Heritage of Ancestors was established

to study the history of ancient spirituality. The very term "history of ancient spirituality" was drawn by Wirth from the vocabulary of "Völkisch" organizations. This allowed him to think that he would play the main role in the organization. Being only a private researcher, he claimed the high-profile title of President of the society. But real influence, as one would expect, could only be exercised by Himmler, who was appointed curator of the society, and Darre, who introduced his representatives to the board of the society. Already in the formal structure of the "Heritage of the Ancestors", prescribed in the Charter, internal contradictions were initially laid down: the society was represented by three parties - Himmler, Darre and Wirth. Let's take at least the status of the President and curator of the society - the Charter did not prescribe who was subordinate to whom. In words, after a heated discussion, it was decided that the position of the curator is a key one in the activities of the Ahnenerbe. In addition, the nature of the relationship between the President and the Deputy Curator remained unclear. Himmler, having become the curator of the Ahnenerbe, appointed as such the head of the Main Directorate of the Imperial Food Cabinet, Hermann Reischle. This man immediately began to exert

active pressure on society, hiding behind the interests of the Reichsfuehrer SS. The functions of Erwin Metzner, who was introduced to the Presidium of the Ancestors' Heritage by Darre, were not clear. Later, another friend of Darre, the village doctor Wilhelm Kinkelin, was introduced to the Presidium of the society. Its functions and powers were no less vague.

The charter of the Ahnenerbe was simply teeming with such ambiguities, which irritated Himmler very much. He, as the Reichsführer SS and chief of the political police, had a very negative attitude towards the violation of formal legal norms. The fact that Himmler agreed to such a Charter could mean only one thing - he regarded it as a temporary instrument and in the near future planned to either change or completely abolish it. He did not need the Charter, while the rest of the founders tried to see in this document certain guarantees of their powers. 116

So, Himmler considered the Ahnenerbe as a structure subordinate exclusively to him. This explains the fact that in the summer of 1935 he appointed 30-year-old SS candidate Wolfram Sievers as General Secretary of Ancestral Heritage. At that time, Sievers acted as Hermann Wirth's personal secretary. But this did not prevent him from showing his remarkable organizational skills, and most importantly (for Himmler) from unconditionally obeying the principles of the SS. This man was supposed to help Himmler overcome the influence of Wirth and Darre, who wanted to make the new organization a hostage to their own interests. It was Sievers who was destined to become a key figure in the Ahnenerbe. It was he who gave him the character of an SS unit. But how did an ordinary secretary of a private researcher manage to play such a role?

Wolfram Sievers was born in 1905 in Hildesheim into the family of an evangelical organist. The profession of his father in many ways contributed to the fact that Sievers already in his youth understood complex religious issues. The same father instilled in him a love for baroque music. In 1922, the young man left the gymnasium without receiving a certificate. The reason for leaving is very interesting. At the Nuremberg trials, Sievers stated that he was forced to leave his studies due to the plight of his family and the need to learn some practical profession. But in the SS questionnaire, he wrote that he left the school in order to join the activities of the "Schutzbunds", paramilitary "Völkisch" groups. For such a step, he had reasons - from his youth he was an ardent nationalist. So it is not surprising that pan-Germanist values predetermined his future fate. In fact, Sievers wanted to study law, but was forced to choose the profession of a merchant. For two years he worked as an apprentice at a local paper mill. Simultaneously with work, he studied at the city trade school. In 1928, Sievers went to

Stuttgart, where he got a job as a bookseller in one of the local publishing houses. Not wanting to stop there, he attended lectures at a technical university. In conversations with students, he showed himself to be an intelligent, but not quite internally formed young man. In Stuttgart, he joined conservative youth organizations, usually composed of members of the middle class. In those years, numerous youth associations became a kind of barometer of public sentiment in Germany - they opposed the liberalism of the Weimar Republic, referring to the ideals of the past. In addition to the organization of "pathfinders" ("Silver-blue ring"), he was a member of the "Migratory Birds" and the Young National Union. But his political views began to crystallize in other nationalist organizations: the Württemberg Union of Young Peasants, later transformed into the Military Sports Organization F, and the Artamanen organization, which already in the late 20s made Hitler its honorary

member.

The latter organization, which preached pagan nationalism, was closest to the growing strength of National Socialism. This union was created in 1924 in order to help the German peasants push the Polish farm laborers back to the east. Artamanen developed as an active right-wing extremist

organization, 117

which

used

vulgar romantic slogans, such as "renewal of the people with the help of the peasantry", "blood and soil", "the revival of the connection of the German people with the soil". The internal structure of the Artamans was unambiguously totalitarian in nature: a rigid hierarchical structure, unconditional obedience to the orders of superiors. Sievers

was bewitched by myths about "blood and soil", about the creation of a new elite. One of the goals of the Artamans was precisely to form a new national elite through self-denial and sacrifice. But over time, Sievers became cramped within the youth organization, which, after an internal crisis, actually collapsed. In 1929, he began collaborating with the National Socialist Student Union and even became head of the local branch of the Stuttgart Institute of Technology.

Based on these facts, it seemed possible to assume that already then Sievers was a convinced Nazi.

In 1929, as a member of the NSDAP - membership number 144983 - he took part in the Nuremberg Party Congress. But in fact, he considered the NSDAP as one of the many organizations in which he was a member. Instinct told him that he should have stayed in this party as long as it helped his career. In the NSDAP, he was attracted by no means by a mass movement, but by the possibility of creating a new "cold" elite of society. At that time, it was precisely the concept of the elite that was key for him. As a former evangelist (he renounced the

church in 1951), Sievers showed a keen interest in this area. This is the reason why Sievers was never a convinced National

Socialist - he could not find sufficiently developed mystical-religious moments in the Nazi worldview. It is indicative that a student of a technical institute most readily attended lectures on philosophy, history and religion. His understanding of religion was nationalistic in nature: he always admitted that he saw in the ancient Germanic tribes a kind of divine providence. This prompted him not only to bring his historical concept into

conformity with nationalistic and mystical views, but also

form the "German religion". National Socialism, atheistic ideology

of course, could not help him in this. He found the necessary basis for his own conclusions only from two people: Hermann Wirth and Friedrich Hielscher. We already know Wirth, but who was Hielscher? Friedrich Hielscher was born on May 31, 1902 in the small town of Plauen in the family of a haberdasher. After graduating from high school, the young man joined the volunteer corps, which fought defensive battles against the Polish armed forces in Upper Silesia. After that, he decided to join the Reichswehr. But his army career was short-lived. In March 1920, Hielscher took an active part in the Kapp Putsch. Fearing persecution, he was forced to leave the armed forces. Now he decided to link his fate with science. After demobilization, he studied law at the University of Berlin, while attending classes at the Institute of Politics. In 1926 he defended his dissertation on the topic "Autocracy. An attempt at a German interpretation of a legal term. The scientific work impressed the dissertation council so much that he was awarded a scientific degree simultaneously in two specializations: "history of law" and "philosophy of law". Doors were opened for the young specialist 118

many prestigious institutions. But Hielscher hated the strictly regimented life of a bureaucrat. He decided to become a writer.

The same age as Sievers, Friedrich Hielscher was, according to his contemporaries, an excellent publicist who had a sharp mind, although not without certain quirks. While still a student, he joined the "conservative revolution" movement, which was represented by such bright names as Ernst Junger, Franz Schauwecker, Ernst von Salomon. Their nationalism was combined with "Bolshevik" moments, more precisely, with radical anti-Westernism and orientation towards Soviet Russia. Many of the conservative revolutionaries then ended up in the camp of the National Socialists, but in the 20s they tried to distance themselves from this "plebeian" movement. Ernst von Salomon called Hielscher a Bogomil who fought dragons," and Ernst Junger generally spoke of him as a "mythical creature." Despising the Weimar Republic, Hielscher rejected National Socialism. He was a romantic, and the totalitarian attitude of the Nazis was alien to him. He himself considered it necessary to return to history, "having outlived the state to the level of tribes and landscapes (Frankia, Schlesin, Tuscany, Brittany)". Rejecting all modern structures, he proposed the resurrection of a German empire ruled by German tribes, each of which had its own distinct characteristics. In his opinion, these unique features were dissolved in the amorphous mass of the German people. The tribes were supposed to unite and create a new empire, modeled on the medieval one. As you can see, these views were fundamentally at odds with the Nazi leaderism. Created on the basis of one or another tribe, the union had to worship the sacred symbols characteristic of this nation. Tribal unions were supposed to create "sacred associations" from which the future elite of Germany would have formed. The ideal of the new elite was significantly different from the image of an ordinary German, who was betting on

Nazis.

Hielscher tried to promote a similar theory among his friends, but they considered it complex and illogical. His particularism, of course, contained elements close to them: struggle, "courage" - but still remained an impractical and speculative idea of an eccentric. Conservative circles valued Hielscher primarily as a publicist: in the 1920s he actively wrote for national revolutionary publications such as Tomorrow, Aminus, Resistance, Offensive. Since 1930, he began to collaborate with the newspaper "Reich" (please do not confuse with the publication of Goebbels, which arose a little later). Soon, under the same title, he published his own work. She did not receive recognition and, according to her contemporaries, was full of dark melancholy. This work is notable for the fact that on its pages he sharply criticized the "Völkisch" groups, for which he immediately earned hostility from the Nazis. Rosenberg was simply hostile towards him. In 1930, in the National Socialist Monthly, he attacked Hielscher with the most monstrous accusations. Nevertheless, Hielscher's fanaticism, graceful style and gloomy romanticism found fertile ground, which became the German youth. Already from the mid-1920s, the young ideologist advised many conservative and national revolutionary youth organizations. His ideas had a special impact on students. During a dispute at one of the

universities, Hielscher met Sievers. This acquaintance that has become 119

for Sievers, fateful, happened in 1931 at the Stuttgart Institute of Technology, where Hielscher planned to read a series of lectures.

Sievers, as mentioned above, then headed the local cell National Socialist Union of Students. What attracted Sievers to Hielscher? Most

likely, these were mystical nationalism, the original concept of the new elite and the idea of creating a Germanic religion. The new religion became for Hielscher, in fact, the work of a lifetime. The new cult structure was called the Independent Free Church. Only people very close to Hielscher knew about its existence. For example, Ernst Jünger reported its existence in his diaries only in 1943. Out of caution, calling high-ranking officials by pseudonyms: Bogo is Gilscher, Knibolo is Hitler, he wrote the following: "In an era so poor in original minds, Bogo is one of those acquaintances over which I thought a lot, never being able to make a final judgment. Previously, I thought that he would go down in the history of our era as a little-known personality, although endowed with exceptional subtlety of mind. Now I know that he will play a larger role. Many, if not most, of the young intellectuals of the generation that matured after the Great War of 1914 were affected by his influence and passed through his school... My long-standing suspicion has now been confirmed, namely, that he founded the Church. Now he has moved away from the dogmatic part and has already advanced very far in the creation of the liturgy. He showed me a series of chants and a cycle of feasts called the Pagan Year, which included the exact order of the gods, animals, flowers, dishes, stones, and plants. For example, on February 2, the dedication to the light is celebrated.

This was exactly what Sievers was looking for in numerous associations and unions in recent years: the radical nationalism that he found in the NSDAP, the elitist consciousness inherent in Artamanen, and most importantly, religious mysticism. In April 1932, the

admiring Sievers made a report "The Past and Future of the Reich" to his friends, which was based on the constructions of Hielscher. "His work is the first historical and philosophical substantiation of nationalism," Sievers wrote in the abstract of the report, "he showed the true, kind of unique history of the empire ...

He was able to give the Germans an amazing idea. In their categorical conclusions ... he gives exhaustive answers to the questions of our time.

Still, Hielscher could not keep Sievers in his church. They differed in matters of religion. Hielscher, when creating a new religion, relied exclusively on the German heritage, ignoring Christianity. This did not sit well with Sievers. He could not understand why Hielscher rejected the Christian layer of history. Sharing his experiences with a diary, he believed that Hitler would never be the deliverer of the German people, since he rejected religion. Here he emphasized that he was not satisfied with the fact that Hielscher did not even think of reviving German traditions in a Christian spirit.

It was then that Sievers drew attention to the teachings of Wirth, who saw in the youth the bearers of the new German culture. In his works, Wirth claimed to establish a close relationship between ancient cults and the Christian religion. Sievers saw in Wirth another spokesman for his own sentiments. Personal sympathies led Sievers to a private researcher, and he settled with him in Marburg, where he began to work as a personal 120

secretary. He assisted Wirth in conducting his research, organizing lectures and exhibitions. In a short period, he was so carried away by ancient history that by 1932 he had acquired the richest knowledge in this area. In November 1932, together with Wirth, he moved to Bad Doberan. Most likely, there was a quarrel between them caused by political differences, and in early 1933 Sievers left Wirth. Wirth himself explained this by the futility of the young assistant. In April 1933, Sievers ended up in Leipzig, where until September he was engaged in the publication of the police leaflet "The German Nation". In the fall, he moved to the NSDAP publishing house in Munich. And here he did not stay. A year later, he entered the publishing house of Hugo Bruckmann. But even here he did not last long. In the summer of 1935, Wirth (it is worth noting that he is not a vindictive person at all) proposed his candidacy for the post of general secretary of the Ahnenerbe. This step is surprising if only because at that time Sievers gave the impression of an amateur, and his professional failures made his psyche more than unbalanced. To solve his personal problems, Sievers even began to study astrology and the basics of magic.

Once in the Nazi environment, Sievers again showed interest in the views of Hielscher. As much as Wirth attracted him with his religious postulates, he also repelled him with ideas about the elite of an amorphous "people's community." In addition, Sievers became more tolerant of Hielscher's religious beliefs. Apparently, the knowledge gleaned from Wirth in the field of the ancient history of the Germans had an effect. By 1935, Sievers had finally abandoned the Christian worldview. Sievers's commitment to the new German religion was evidenced by the fact that at the end of 1934 he celebrated a pagan wedding with his bride Helena Sieber, the rite of which was personally developed by Hielscher. The events of 1935 completely

changed Sievers' life. Since then, his business has been going uphill. Wirth invited him to the new organization, although Sievers did not communicate with him at all for almost two years, and his friendship with Hielscher was as strong as ever. And the strangest thing, Sievers agreed to join the "Black Order" of the Nazis, the SS, which he always spoke of with contempt, full of sarcasm!!! The beginning of work in the Ahnenerbe and the desire to join the SS can only be called a betrayal of one's own ideas.

However, this step provided him not only with career growth, but also with his own safety. His friend Hielscher had already encountered the "charms" of the new regime - he was wanted by stormtroopers, and the book "Reich" was banned by censors. Although a number of party leaders continued to discuss it even after its ban. Hielscher described the details of his misadventures after the war in his autobiography 50 Years Among the Germans. In the early 1930s, Hielscher was effectively outlawed. How could Sievers agree to cooperate with the leadership of the SS, betraying his friend and like-minded person? After

the war, Friedrich Hielscher, as a close friend of Sievers, explained this contradiction to the allies in the following way. Wolfram Sievers was a prominent figure in the resistance group created personally by Hielscher on the basis of the "Independent Free Church".

After the Nazis came to power, he had to infiltrate the SS, get valuable information from there and pass it on to the anti-Hitler opposition. We will consider the details of this version below, confining ourselves for the time being to stating that these statements were fake.

Elite thinking began to take shape with Sievers in youth

organizations, strengthened in "Artamanen" was honed in the National Socialist Union of Students and Rosenberg's "Union of Struggle for German Culture", of which he created a branch in Württemberg. He outlined his ideas about the new elite in the 10-page pamphlet *The German Youth*, which later became the introduction to his report *The Past and Future of the Reich*. This manuscript is the most important document that reflected the mood of young nationalists. Sievers spoke of the readiness of young people to sacrifice themselves for the sake of the nation, empire and race, emphasizing that their sympathies for the NSDAP were not absolute. He believed that nationalism should be based primarily on nation and blood, and not on party organizations. Future leaders, in his opinion, also should not have been created by parties. The mass political movement and the organization that forms the elite could not coincide, but only complemented each other. The true leader for him is not an authoritative politician from the NSDAP, but a "master" who rigidly dictates his will and distances himself from the masses. The German type of master, according to Sievers, is not the mass intoxication of stormtroopers, but a type of person, fed and raised in a movement that is leader in spirit. This leader was supposed to rally around him the youth who strove to live justly, cruelly and harshly. These young people, personally connected with the leader, were to form a kind of brotherhood of loyalty to each other. In the SS, which was trying to rise above the bulk of the people and party members, he saw the implementation of the principles of true leadership.

These views were further strengthened after the suppression of the "Rem putsch" and the reprisals against the stormtroopers, who, in the understanding of Sievers, were the personification of a vulgar mass movement. From that moment on, the security detachments "began to develop in a different way than the rest of the party structures. Usually they duplicated the corresponding sector of state activity. The SS themselves became a "state within a state." The SS gathered not representatives of the old nobility, but mostly people from the middle strata. Among the SS men of that time, two types of people can be distinguished who claimed the role of the new elite of the Reich: firstly, these are cold mathematicians and scrupulous intellectuals, and secondly, enthusiastic romantics with pseudo-philosophical ideas about the people, empire, elite, honor and loyalty. Wolfram Sievers was one of the latter. There is no doubt that Sievers' religious-political ideas were developed personally by Hielscher. But we must not forget that Hielscher was a pure theoretician who did not even try to put his own ideas into practice. After contacting Himmler's office, this task was taken over

by Sievers. Under the prevailing conditions, Hielscher himself could not implement them in a generally accepted way, contrary to the norms of National Socialism. Hielscher was a thinker who had nothing against the new regime until he felt like a victim of it. It was then that he created the so-called "Hielscher Resistance Group", about which very little is known so far. When Hielscher decided to do anti-fascist work, his friend Sievers joined Himmler. This was done not only because of financial difficulties, but also in order to realize still get into the elite. Hielscher's opposition activity, however, like his previous projects, suffered from his daydreaming and theorizing. At first glance, it is not entirely clear why in the summer of 1945 he volunteered to be a witness at the Nuremberg trials, demanding 122

testify that the war criminal and SS man Sievers was an active member of the Resistance. But more on that later. Paradoxical

as it sounds, but in 1935 the Ahnenerbe was controlled more by the Imperial Food Cabinet than by the SS structures. The reason for this is simple - at that time, the Imperial leader of the peasants had much more funds than the Reichsfuehrer SS. The Allgemeine SS were taken into state support only in 1938. Until that moment, they were supported by the financial resources of individual companies, membership fees of the SS men themselves and voluntary donations. At the same time, the Imperial Food Cabinet already in 1933 received abundant funding from both the state and the party budget. When creating the Heritage of Ancestors, no clear funding was provided, and therefore the new organization did not have any own funds. The Ahnenerbe had to carry out its scientific projects with money collected in the form of donations and meager membership payments. In order to continue at least some work at all, Ahnenerbe was forced to seek help from one of the founders, Walter Darre. Himmler was afraid of losing control of society. Under these conditions, the young Reichsfuehrer tried to establish contact with the German Research Society, which received sufficient funding from the state. Himmler's political authority did its job. Ahnenerbe, it was decided to transfer part of the tasks of this organization and the funding allocated to them. Thus, Himmler was able to change the situation. He reduced Darre's influence by equating the status of the Ancestral Heritage Society with that of an SS structure. It is interesting to see how the Ahnenerbe, which initially served the Imperial Food Cabinet, as if by magic, turned into a unit of "security detachments". The agrarian interpretation of German history and the myth of Darre about "blood and soil" were supported by Himmler and were a kind of measure for the activities of the Ahnenerbe. This led to the fact that most of the works developed by Wirth in the bowels of the Ancestral Heritage were equally suitable for

both peasants and SS men. These materials were also used in other divisions of the party. So, for example, the report of the Anenerbe "Customs in the peasant environment" was read out not only to the peasants in the framework of the so-called "Green Week", but also in the Hitler Youth and many other organizations. In May 1936, Heritage of Ancestors began to process materials that had been confiscated from old communal settlements and from village elders. The results of this work were planned to be used for worldview education in the SS. The difficult relationship within the Heritage of Ancestors was completely confused by the fact that the Ahnenerbe was formally part of the SS Main Directorate for Race and Settlements (RuSHA), which made it outwardly similar to the structures of the Imperial Food Cabinet. The

problem was that the Main Directorate, being part of the SS, reported directly to Walter Darre. Being one of the three largest departments of the SS, in 1935 it consisted only of employees of the peasant administration of Darre, who received SS ranks. A similar situation could not but affect the Ahnenerbe. The top functionaries of Heritage Ancestors (Wirt, Reischle, Metzner) occupied responsible positions in the RuSHA. Entering the RuSHA, the functionaries of the Ahnenerbe also received SS ranks. Wirth - the title of SS Hauptsturmfuehrer, and Sievers - SSman, private SS. In this rank 123

he did not stay long, within a short time he rose to the rank of an SS officer. Their activities within the framework of the Ruskha were nominal, but Himmler himself was interested in such official intricacies. The union of these three organizations (Ahnenerbe, the Imperial Food Cabinet and Ruskha) was reinforced by common tasks that they had to carry out jointly. So, in May 1936, a "printing commission" was created, which was supposed to check all manuscripts sent for printing. The study of the spectrum of works devoted to history, racial issues, etc., was entrusted to all three of these organizations at once. Over time, Darre's attitude towards the Ahnenerbe became quite hostile. This was due to two reasons: firstly, the aggravation of contradictions between the Reichsführer SS and the Imperial leader of the peasants, and secondly, Himmler's desire to completely pour the "Ancestral Heritage" into the SS apparatus. The conflict between these two Nazi leaders emerged in the summer of 1936. From that time on, Himmler decided to select a new biological type of people himself. The sphere

of this experiment was not to be the entire German people, as Darre assumed, but only the SS. The Reichsführer went much further than Darre, who spoke of the settled German peasantry. Forming the core of the future Waffen SS, Himmler put forward the idea of a "fighting peasantry" that would be able to conquer its own land in the East. Darre was alien to the idea of "onslaught on the East", he wanted to be content with his native lands. In his opinion, the German peasant had to cultivate his native land, in extreme cases to protect it, but not to conquer other people's expanses. Himmler could not allow such thoughts to prevail in Ruskha. The final break in relations between Himmler and Darre occurred in 1938. Part of this had already happened a year earlier, when Darre's representatives at the "printing commission"

had sharply criticized a manuscript that sang of the militancy of the Germans. She undermined the ideal of a settled peasant. It was about "German History" by Heinar Schilling. This rune researcher enjoyed great prestige with the Reichsführer SS. The planned scandal was hushed up only with the decisive intervention of Sievers. Sievers not only stood by Himmler's side, but tried to find a direct path to the Reichsführer. He did not succeed immediately. Often the functions of Himmler, as the curator of the Ahnenerbe, were performed by Bruno Halcke.

Halcke's interference in the activities of the "Heritage of the Ancestors" was the clearest example of the fact that Himmler did not even think to abide by the Charter of the society. The post of Special Representative of the Reichsführer SS was not provided for in the Charter of the Ahnenerbe, but nevertheless Galke held it (a typical situation for the Third Reich). From the first days of his stay in the Ahnenerbe, he extended his influence to almost all employees, including Reischle, who was considered Darre's man. Sievers not only did not interfere, but helped him in every possible way in this. But the power of Galke was not unlimited, as a rule, he influenced the sphere of organizational planning of the Heritage of Ancestors. To understand how many threads of Ahnenerbe management got to him, let's turn to some points in his biography. Halcke, a graduate tradesman, joined the SS with his friend Karl Wolf in the early 1920s. Bruno, who almost immediately became Himmler's adjutant, with the help of Wolf, led in 1935 124

economic management of the SS. Before the Nazis came to power, the economic department actually performed the functions of the SS cash desk - all contributions and donations flocked here. The secret task of the administration was to finance those projects in which Himmler showed a personal interest, but which were not within the competence of the "security detachments", and therefore could not claim the SS budget. As expected, in 1935, the Ahnenerbe was among such projects. Initially, Galke's functions in the Ahnenerbe were very modest: he had to seek subsidies from the SS fund for research on the "Heritage of the Ancestors". Needless to say, he was very successful in this task. Soon, many employees of the society came to the conclusion that Galke was the "gray eminence" of the Ahnenerbe. So, for example, he copied all the documents, including manuscripts, that came to the Ancestral Heritage, and sent copies personally to the Reichsfuehrer SS. As a representative of Himmler, he was present at all, even closed meetings. Himmler not only did not restrain the initiatives of his subordinate, which more and more

went beyond financial matters, but, on the contrary, welcomed them. In the autumn of 1936, Himmler and Halke took a decisive step to eliminate the influence of the Imperial Food Cabinet on the Ahnenerbe. They were going to transfer the Ahnenerbe to the Personal Staff of the Reichsfuehrer SS. Back in October 1936, at one of the Ancestral Heritage meetings, a representative of Darre spoke about the support of the General Directorate for Race and

Settlement of the Ancestral Heritage, and a few days later, on November 9, 1936, it was already withdrawn from the subordination of the RusHA. Now the Ahnenerbe operated under the direct control of the adjutant of the Reichsfuehrer, being completely under his jurisdiction. But this move did not completely eliminate Darre's influence. Reishle, Metzner, and Kinkelin continued to work in the Ahnenerbe. The proposed reorganization was not carried out - it was difficult to find suitable scientific personnel to replace them. The Imperial Food Cabinet continued, as before, co-financing the "Heritage of the Ancestors". Kicking Darre's people out of the research society meant putting an end to those funds. Himmler did not want to risk it yet. The solution to the "Darre problem" was planned to be postponed to a later period.

Hermann Wirth was quite satisfied with the intention to turn the research society into a scientific center of the SS, although such a possibility was not provided for in the Charter. In order to put his decision into practice, the Ahnenerbe did not have enough scientifically trained personnel and highly qualified specialists. Herman Wirth, unrecognized by official science, contributed little to their emergence. Himmler was well aware of this. He understood that Wirth's dubious reputation was a stigma on the entire research society "Heritage of the Ancestors". In addition, Wirth made one

mistake - he continued to maintain close ties with Darre. Developing the principle of "blood and soil", Wirth drew Darre's attention to the specific legal custom of the German peasantry, better known as "odal". Darre put this rite at the basis of "hereditary peasant law." As the friendship between Wirth and Darre grew stronger, the Reichsfuehrer's dislike for the researcher grew. Many of his subordinates had a similar attitude towards the President of the Ahnenerbe.

In December 1936, when it became clear that Wirth's resignation was only a matter of time, Reischle declared that it was necessary to reconsider his heritage.

At that time, Wirth acted within the Ahnenerbe not only as the President of the society, but also as the head of the department for the study of writing and symbolism. Within this department, he continued his previous studies: the study of cult utensils, clothing and jewelry. At the initiative of Wirth, a project was even developed for a workshop in which duplicates of the most valuable and interesting exhibits were to be made. He also planned to create a film studio in order to shoot films about the ancient Germans in specially created scenery. As part of his research, he undertook ruinous expeditions to Scandinavia for the Ahnenerbe. The first of them took place in the autumn of 1935, and the second - in August 1936. He had high hopes for these trips. During them, he copied rock signs, after which he studied them in Berlin. Himmler still hoped that Wirth's new work, *The Sacred Proto-Language of Mankind*, would be published in a form acceptable to the scientific world. Himmler now believed that all of Wirth's previous work had been mere unsubstantiated claims. Under the pressure of the Reichsfuehrer, Wirth spent all his time working through literature and sources - and this did not escape Himmler.

As already mentioned, the clouds over Wirth's head have been gathering for a long time. In September 1936, Himmler was informed that Wirth had completed the manuscript of a book called *Odal*. This work was a kind of guide to the sources and written monuments that affected the "odal" rite. Wirth vowed that this book would be purely scientific in nature. And then Wirth overdid it. Himmler could not believe that one person could write a book of 600 pages in two months. Suspecting that the researcher was just leading him by the nose, he decided to get rid of him. The Reichsfuehrer began a systematic persecution of Wirth in the Ahnenerbe. He made it clear that he, as the President of the society, had no right to conduct any correspondence and negotiations without first agreeing with him. To Wirth's protests, Himmler noted that the President himself violated not only discipline, but also the Charter of the Ancestors' Heritage.

Wanting to finish off the guilty researcher, Himmler gave the order to isolate him from any professional and official contacts. Wirth was banned. His ideas about the film studio, landscape performances were declared politically meaningless and financially unprofitable. In December 1937, the SS chief hinted to the stubborn researcher that

his first task was to ensure the activities of the Reichsfuehrer SS. And only then he could engage in free research activities. Himmler decided to put an end to it. He refused to carry out Wirth's projects, and turned the Ahnenerbe into an SS institute, where there could be no talk of the legacy of this scientist. The difficult relationship between Himmler and Hermann Wirth caused a new person to appear in the Ahnenerbe - Professor Walter Wüst. Without any doubt, he could be called one of the most gifted Indo-Germanists of that time. Wüst was born into the family of an evangelical school teacher in the Palatinate. In 1923 he defended his thesis, and three years later he became Privatdozent at the University of Munich. Six years later, in 1932, he was already a tenured professor at that university. Himmler met Wüst as a scientist, but political fate

the latter was no less impressive than scientific talent. He joined the Nazis in the 1920s.

In the early 1930s, he was not only an assistant to the local organization of the National Socialist Teachers' Union, but also a lecturer in the district party organization and a secret agent of the SD at the University of Munich. Having become the dean of the Faculty of Philosophy in 1935, Wüst announced himself as the most realistic contender for the position of rector of the University of Munich. His scientific influence was multiplied by party authority. Already in 1933, he controlled all the Bavarian educational institutions. Wüst and Himmler were introduced by the General Secretary of the Ahnenerbe Wolfram Sievers - he had known the scientist since his work at the Bruckmann publishing house. This historic meeting took place in January 1936. Wüst made the most favorable impression on the Reichsfuehrer. The SS chief decided to enlist the young Nazi professor to participate in the "Hinrich's Feast" held by the SS forces at Quedlinburg Castle. In August 1936, Wüst met Himmler at the home of the SS chief, located on Lake Tegern. There they exchanged views on the tasks and goals of the research society "Heritage of the Ancestors". The exact content of this conversation is not known,

but it can be assumed that Wüst "enchanted" Himmler with his erudition and scientific courage. Most likely, the scientist outlined his own Ahnenerbe within the framework of the cultural and political activities of the SS. Himmler realized that he would have gained much more by cooperating with Wüst than by maintaining his relationship with Wirth. It could not escape the Reichsfuehrer that Wüst spoke emphatically negatively about Wirth. Wüst did not always have such an attitude towards him. In the early 1930s he, like many young Germanists, was bewitched by the fantastic ideas of this researcher. So, for example, in 1934, during a dispute about the authenticity of the Chronicle of Ura-Linda, Wüst sided with Wirth. But gradually his sympathies began to give way to doubts about the truth of his theory. On top of that, Wüst was disappointed with Wirth as

person and his personality.

Starting cooperation with Ahnenerbe, Wüst was very careful to ensure that his reputation did not suffer from unwitting associations with the name of this charlatan scientist. During the negotiations on joining the "Heritage of the Ancestors", Himmler was well aware that Professor Wüst would flatly refuse to carry out any of Wirth's orders. Therefore, Himmler invited him to take the privileged position of representative of the Ahnenerbe, and most importantly, gave him an advantage over Wirth in solving scientific issues. From now on, all the lectures given by the Ahnenerbe employees were controlled by Wüst. He agreed to head one of the structures of the Heritage of Ancestors under a number of conditions: firstly, he would not depend on Wirth; secondly, he will be able to continue his own scientific developments in Ahnenerbe and, thirdly, he himself will form a list of employees of his department. Himmler guaranteed that all his demands would be met.

This answered the question why Wüst immediately agreed to join Himmler's research organization. But it is still unclear why he went to cooperate with the Nazis in general and the SS in particular? This moment seems important, if only because after the war, Wüst was among those teachers of higher education against whom severe repressive measures were taken. Four groups can be distinguished

high school teachers who actively collaborated with the Nazis. The first group included such leading theorists and philosophers as, for example, A. Boimler and E. Crick. They had the prerogative to personally adjust the theory and practice of university education to the National Socialist ideology. The second group consisted, as a rule, of the "youth" of the period born in 1900-1920, who worked as junior researchers in certain fields of science, putting into practice National Socialist principles. The third group was formed from old school professors who collaborated with the regime, wanting to maintain their former position. The fourth group was the most numerous - these were scientists who accepted the new regime in 1933, but gradually distanced themselves from it, becoming passive oppositionists. Walter Wüst did not find a place in this scheme - he was not a representative of any of the above groups.

Although Wüst was young, by 1933 he had become not only a professor, but also a leading figure in his field. According to former employees, his membership in the NSDAP was predetermined by the desire to preserve the freedom of scientific research. Like Langsdorff and Schleif, he was on very strained terms with Rosenberg and his representatives. Nevertheless, Rosenberg's department tried to lure a talented scientist into their ranks. Professor Wolfgang Scholz, representative of the Union for the Struggle for German Culture at the University of Munich, should have contributed to this. When, in 1936, Himmler was just beginning negotiations on Wüst's entry into the Ahnenerbe, Scholz undertook an active indoctrination of the scientist in order to persuade him to cooperate with Rosenberg. Under these conditions, Himmler was simply forced to grant Wüst scientific independence in order to ensure his presence in the Ahnenerbe. As you can see, the SS, unlike other Nazi structures, gave any scientist who was ready to cooperate the opportunity to move up the party ladder. In October 1936, Wüst was appointed head

of the Ahnenerbe department, which was responsible for linguistic research. This structure was located in Munich. Himmler kept his word - he did not interfere with Wüst teaching at the university and doing his own research. Wüst's influence began to grow only when it became clear that he was the official spokesman for the position of the Reichsfuehrer SS. But until the incident with Wirth was resolved, it was not obvious. And Wüst himself did not always understand what role was assigned to him in Himmler's research society.

In general, the work of the Ahnenerbe within the SS could only be carried out in two directions. It could engage in ideological developments and training, which were to result in a kind of "secularized religiosity." The practical scientific results obtained by the "Heritage of the Ancestors" could be used to form not just an elite, but the ideological vanguard of the National Socialist regime. Thus, the studies of the Ahnenerbe became the most important socio-political tasks. At that time, any projects of the "Heritage of the Ancestors" were subordinated to one goal - worldview education. Even the excavations begun by the SS in 1938 had no proper archaeological value for the Ahnenerbe. All the finds: dishes, jewelry, the remains of dwellings - should have been confirmation of the new picture of the world.

While the Ahnenerbe was torn apart by internal contradictions, while Wirth

tried to substantiate his fantastic ideas, there was no question of reports and lectures being somehow standardized and streamlined. Himmler, who had little understanding of history, was also unable to prepare any purposeful and comprehensive plan. In 1937, Wüst himself had to put in order the lecture activity of the Heritage of the Ancestors. A few months before joining the Ahnenerbe, the professor gave a report on the then topical topic "Mein Kampf" of the Führer as a mirror of the Indo-German worldview. According to eyewitnesses, this message received a positive response from the students and the teaching corps. Already being a member of the Ahnenerbe, Wüst, having worked on his report, spoke in the structural divisions of the SS with a series of lectures on this topic. He spoke about Hitler's understanding of heroism, about the spiritual experience of "Mein Kampf" and, of course, about the spiritual basis of National Socialism, the fundamental ideas of racism. It must be said that Wüst's lectures were a success. After the very first speeches, he enthusiastically says that it is imperative to continue the reports. There were numerous examples of the fact that, based on the SS ideology, the Ahnenerbe tried to build a new, deeper worldview, which was to become mandatory for every SS man. Starting with teaching lectures and reports, Himmler's research society gradually moved on to the study of cult forms and practices. The most important tool for the implementation of the "religious" rites of the SS was to become the "sacred" symbolism, which was designed to strengthen the "faith" of the SS.

By the end of the 1930s, Reichsführer SS Heinrich Himmler had not only created his own political army, he provided it with his own religiosity, which lay outside the framework of church traditions. It is quite obvious that this could not happen immediately after the Nazis came to power - most SS men were raised in Christian families. But gradually they moved away from Christianity, adopting a new religious worldview, which was rooted in the ancient Germanic past. The consistent development of this confessionality was to lead to the displacement of Christianity. There is no doubt that the Heritage of Ancestors played a key role in this activity. The research society was supposed to actually develop religious views from scratch, substantiating them from the point of view of religion. But until the end of the 30s, the Ahnenerbe did not advertise its own activities, transferring its developments directly to Himmler. This closed society led to the fact that the direct "developer" of the SS religiosity was Fritz Weitzel, a man who had nothing to do with the research society. In 1938, on behalf of Himmler, he published two books: "Ceremonies in the SS" and "Celebration of the annual celebrations in the family of an SS man." Both works were based on developments that emerged from the bowels of the Ahnenerbe. Weitzel managed not only to become a "prophet" of a new religion, but also to ensure that his subordinates and colleagues from the SS were converted to a new faith.

What kind of person was this? He was born on April 27, 1904 in Frankfurt. After leaving school, he became an apprentice locksmith, later worked as a mechanic. In 1918, like many young people of that time, he showed an interest in politics and joined a socialist youth organization. But he became disillusioned with the socialists and joined the Nazis. On September 21, 1925, he joined the NSDAP, receiving membership card N18833. Being 129

first in the assault squads, he constantly participated in street skirmishes and attracted the attention of the leadership of the still-forming SS. Anyone could envy his career growth. In 1926, he led the SS in

his native Frankfurt. A year later, he was already in the leadership of the SS and under his command there was a whole standard. In 1929, he already received the rank of SS Brigadeführer. His activities remained invisible to many SS researchers, but it was him that Himmler repeatedly sent on foreign business trips to study the police experience of other countries. The study of rituals and holidays was another special task of Himmler. There is no doubt that Weitzel was not the author of works in this area: the 34-year-old apprentice locksmith, who did not have a higher humanitarian education, could hardly navigate the annual cycle of the ancient Germans, use rich historical and ethnographic material for argumentation. In 1937, Himmler decided that the Heritage of Ancestors needed a new Charter. With this

decision, the Reichsführer accelerated the internal development of the Ahnenerbe, which began in 1936. The fact that the new document was not discussed, but was issued in the form of an order from the Reichsfuehrer, indicated that Himmler had finally established his position in the Ahnenerbe and got rid of his rivals in the person of Darre and Wirth, turning the research society into an SS structure. The influence of Reischle, Kinkelin and

Metzner gradually faded away, and the commission headed by them for checking historical manuscripts ceased its activities altogether. Formally, they continued their work in the Ahnenerbe, but their functions were transferred to Himmler's representatives - Sievers, Wüst and Halka. There were also formal reshuffles: Himmler appointed Walter Wüst as the new President of Ancestral Heritage. Moreover, in the new Charter, the rights and powers of the President were clearly and in detail spelled out. They were limited to scientific leadership. It was also striking that, having become the new President of the Ahnenerbe, Walter Wüst also began to perform the functions of the Presidium of the society, representing the "Heritage of the Ancestors" in the highest circles of the party and state. All administrative

tasks within the society were carried out by Wolfram Sievers. His position of "general

secretary" was renamed "imperial head of the society", which testified to the increase in his status.

In his activities in solving administrative, organizational and financial issues, he had to obey the special representative of the Reichsfuehrer SS Bruno Halke. In practice, it turned out that

Galke took over the financial issues, giving the administrative management to Ahnenerbe Sievers, especially since Wust did not show the slightest interest in this side of the society's activities.

From now on, within the Ahnenerbe, when solving any issue, it was necessary to observe strict subordination, and this actually meant that Sievers received almost all the threads of control into his own

hands. The new position and new powers gave Sievers considerable power, which he decided to use for his own good.

Himmler himself only benefited from the change in the Charter. Now the position of the curator, which was held by the Reichsfuehrer, was of an authoritarian nature. He could decide all the affairs of society at his own discretion: remove and appoint new leaders, employees and founders of the Ahnenerbe. In

the curator was the only one who could make changes to the charter. For the first the Ahnenerbe's two years of existence, there is a clear, formal legal connection between society and the SS chief. The Reichsführer SS officially headed the Board of Trustees of Ancestral Heritage. One could talk about the beginning of the integration of the Ahnenerbe into the SS. As mentioned

above, a board of trustees was created under the Ahnenerbe. The idea of creating such an organization was put forward by W. Wust in May 1937. Himmler supported her warmly. The Heritage of Ancestors Board of Trustees began its activities in the same month, setting financial issues as its main task. The council was to include the most significant representatives of the industry and divisions of the NSDAP, who could provide comprehensive support in the implementation of the Ahnenerbe plans. Bruno Halcke, already familiar to us, exercised direct control over the activities of the council. By this time, it became clear that the imperial food committee would significantly reduce the financial contributions to the Heritage of the Ancestors. Under the circumstances, neither membership fees nor the SS treasury could provide sufficient funding for research. The situation began to change when, on August 15, 1937, the Board of Trustees allocated 8,000 Reichsmarks. In itself, this was a small amount, but it was planned that over time the financial receipts would become regular and more significant. These funds were supposed to be received, in particular, from the SS man Anton Loibl. This man was Himmler's personal chauffeur for a long time, and then patented a new model of a braking device for cars. The industrial production of this brake brought him considerable income. But nevertheless, the idea of trusteeship as the main source of income for the Ahnenerbe did not live up to the hopes of the Reichsführer SS. Then Himmler did not have structures that could conduct effective economic activity. And those that were, dealt mainly with issues of worldview and ideology. Those who supported the Ahnenerbe, the research of the Externstein complex and the preservation of the cathedral of the castle of Quedlinburg (these were the main expenses of the board of trustees), as a rule, were not connected with the SS. In general, before us, it seems, is an ordinary bureaucratic machine. And, at the same time, a mystical flywheel, untwisted to the limit. This is the double "face of the Ahnenerbe organization". So, Sievers was a traditional official, but at the

same time, a mystic. No wonder Bergier wrote about his behavior during the Nuremberg trials: "When the crimes of the Ahnenerbe were discussed at Nuremberg, the defendant Sievers clearly did not experience the feelings that we consider normal, human. Alien to all this, he was somewhere else and listened to other voices.